HER EXCELLENCY THE COUNTESS OF MINTO.
Hon. President of the National Council of Women of Canada.

WOMEN OF CANADA

Their Life and Work

COMPILED BY THE

NATIONAL COUNCIL OF WOMEN OF CANADA

AT THE REQUEST OF

THE HON. SYDNEY FISHER

MINISTER OF AGRICULTURE

FOR DISTRIBUTION AT

The Paris International Exhibition

1900

THE COUNTESS OF ABERDEEN

Founder and Advisory President of the National Council of Women of Canada.

Prefatory Note

This Handbook is the outcome of a deputation appointed by the National Council of Women of Canada in May, 1898, to wait on the Hon. Sydney Fisher, the Minister in charge of the Canadian Section at the Paris Exhibition, to petition that the women of Canada should have an adequate place allotted to them at the Exhibition.

This deputation, which, as then President of the Council, I had the honour of introducing, was headed by the two Vice-Presidents, Lady Laurier and Lady Thompson, and was composed of representative women from every Province in the Dominion.

After due consideration, Mr. Fisher, in the name of the Canadian Government, intimated that he was ready to provide us with something better than what we had asked for, and evolved the brilliant idea of securing for the Women of Canada a more permanent representation than could be obtained by a woman's section. He invited our Council to prepare a Handbook which should give an *aperçu* of the history, the achievements, and the position of Canadian women as a whole. This invitation having been accepted by the Council, the responsible position of Editor-in-Chief was allotted to me. A responsible position, indeed! But when I came to examine into my responsibilities, I discovered that they had vanished.

The Committee of Arrangements, who undertook the preparation of the book, appointed Committees, Compilers and Revisers to such good effect that I find the sole duty left to me consists in the pleasant task of introducing the authors of this Handbook to their readers, and of tendering the thanks of the Council to the many friends who have made this publication possible. But here my difficulties in truth begin, for the name of these friends and helpers is legion.

Our thoughts naturally turn first to Lady Edgar, who, as Acting President, inaugurated the whole work of the Committee of Arrangements, amidst many difficulties and anxieties, assisted by the officers of the Council and by Miss McKay Scott, interim Secretary; and then, as we look at the MSS. ready to go to the

printers, we realize under what a debt of gratitude we stand to the several Compilers of Statistics and other information, to the Writers of the Essays, to the Conveners of Sectional Committees, to the Revising Committee, and last, but most of all, to the two ladies on whom the main burden of all the labour has fallen, Mrs. G. A. Drummond, Convener of the Committee of Arrangements, and Miss Teresa F. Wilson, the Corresponding Secretary of the National Council of Women of Canada. These ladies, in their turn, desire me to say that they could never have accomplished the task we laid upon them, had it not been for the great courtesy and consideration shown them by all the Government officials, both Dominion and Provincial, from the Hon. Sydney Fisher, the Parliamentary Librarian, the Dominion Statistician and the Queen's Printer, downwards, who, as well as many others throughout the country, have one and all responded to the repeated demands for more and yet more information and assistance with unfailing kindness and patience. We would fain personally make our acknowledgments to this host of collaborators with us whom we have plied with questions concerning matters past, present and future.

The Compilers of this volume now desire to submit the results of their work and of their enquiries to the Canadian Government and to the public, with the authority and approval of our Hon. President, Her Excellency the Countess of Minto, and of our President, Lady Taylor, but they do so with many misgivings. They wish that its contents could have been more worthy of its subject and of the efforts which have been made, but they are only too conscious of the many omissions and imperfections with which they can be charged. They would, however, ask their critics to bear in mind the obstacles which they have had necessarily to contend with in their endeavor to take possession of so vast and unexplored a field in the space of one short winter.

They can only hope that these sketches, slight and imperfect as they must necessarily be, will be the means of giving the people of other countries, gathered at the great International Exhibition in beautiful Paris, some idea of the happiness, freedom and richness of opportunity enjoyed by the women living under the beneficent sway of "Our Lady of the Sunshine and of the Snows."

ISHBEL ABERDEEN.

Paris International Exhibition, 1900.

Canadian Commission.

WOMEN'S DEPARTMENT.

Under the Direction of the National Council of Women of Canada.

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CONVENER AND SOME MEMBERS
of Committee of Arrangements.

CHAPTER I.

Introductory.

At a meeting of the Executive of the National Council of Women of Canada, held in Ottawa on May 9th, 1899, a letter was read from the Hon. Sydney Fisher, Minister of Agriculture and Chairman of the Commissioners of the Paris Exhibition, stating the views of the Commissioners with regard to the representation of Canadian women at the Exhibition. These were briefly as follows: that owing to lack of space, and also because they felt that the separate classification of women's work was no compliment to women, but the reverse, there would not be in the Canadian Section any particular space allotted to exhibits of their handiwork; but that in the opinion of the Commissioners, the part of women in furthering among the nations, through the Paris Exhibition, a truer knowledge of their country, might best be fulfilled by the story of their life and interests told by themselves; and that they were willing to entrust a compilation of this nature to the National Council of Women, the expenses of its publication to be borne by the Dominion Government. The women of the Council, concurring in the views of the Commissioners, gladly undertook the work, though, owing to the shortness of the time at their disposal, and the fact that such a task has as yet been unattempted in Canada, they felt some diffidence as to its adequate fulfilment. A committee of arrangements was appointed which drew up a scheme for the proposed volume, and secured essayists and compilers for its various parts. The details of their plan can hardly be of interest to the general reader, who may, if he will, pass over the next paragraph as being intended especially for those who may hereafter engage in a similar enterprise.

It was decided to divide the work by subjects, allotting each subject to those specially qualified to deal with it, who should, as a committee, draw up a list of questions relative to it, and compile information received in answer to these questions. In order to minimize expense, it was arranged that all question-lists should be printed by the Queen's Printer in Ottawa, and that as communi-

cations relating to the work addressed from or to the Department of Agriculture had free transmission, the distribution of questions and sending of answers should be through this Department, replies being franked thence to compilers. It had been suggested by the Commissioners that the proposed volume should include narrative as well as tabulated statement. Arrangements were accordingly made for a number of short papers or essays bearing on subjects allied to those of the compilers, which should supplement the story of the work of the Women of Canada by telling of their historical development and the characteristic features of their life. The essays and compilations were to be sent in as early as possible in 1900; the parts were to be adjusted by members of the Committee of Arrangements (each contributor, however, is alone responsible for the opinions which she may express); and the completed volume was to be sent to the Paris Exhibition in April, or, at latest, in May.

Such was the plan followed in the preparation of this book. It is given here for the benefit of those, who, it is to be hoped, may in the near future meet a long felt need, by compiling a precise and comprehensive directory of the work and organization of women in the Dominion. The present volume does not purport to be such. It was undertaken immediately before the summer holidays, when no questions could be sent out with reasonable expectation of returns; the initial work, therefore, of sending out questions, was not begun until the world was "at home" again in late September. This left all too short a time for compilation, or rather, for getting in answers, which frequently had to be sought many times over, to the disturbance of both sender and receiver. Many also gave replies which were wide of the mark, for which, doubtless, the responsibility may be somewhat divided, for we need another Socrates to teach us the art of question and answer. Another drawback was that the work fell almost exclusively on the Conveners of Committees, not because the other members were unwilling, but because the vast distances precluded collaboration. It is but fair to the compilers of this book to state these difficulties, which we do, not by way of apology, for which, indeed, there is in our opinion no occasion, but to show that a still better book might have been written under more favourable circumstances, and may with greater facility be written since this one has paved the way.

A few words as to the order of contents. The first place falls

to the historical essay, with its picturesque presentment of a short but changeful past, and its study of the early sources of the Canadian people, Acadian, Norman French, New England Colonial and Loyalist. Our thoughts are then led on by three descriptive essays to the home and social life of the Canadian women of to-day, and thence, by three short studies, to the laws and customs which regulate their relations in the family, social, civic, and national life. Their legal and political status having thus been defined, two chapters are given to information concerning the ways and means of livelihood and the avenues for the exercise of special talents now open to them. Following on this comes an important chapter on Education, which tells of the opportunities that Canada affords, through her schools and universities, for the development of individual talent and capacity, and then, in natural sequence, come chapters on Art and Literature, which touch on the self-expression of Canadian women in prose and verse, in picture, music, and on the dramatic stage.

From the individual status and opportunity of the Canadian woman, we turn now to a survey of those organizations in which she realizes the power of a corporate life. First in order, as being most comprehensive, stands the National Council of Women, which was founded by the Countess of Aberdeen in 1893, the year in which Lord Aberdeen became Governor-General of Canada. The story of the Council is told by its Founder, whose strong and sympathetic personality has welded its divers elements into a harmonious whole, and has throughout inspired it to noble ends. Synopses are then given of other nationally organized societies, whether for the promotion of the polite arts, or of a pure, true and gracious national life. It is impossible in the allotted space to do more than lightly sketch the aims and work of these societies, which represent potent forces in the uplifting and beautifying of the life of the Canadian people.

The next chapter deals with another form of society, with women as they work in relation to the Church or in the religious community. It is difficult to tabulate such work; that of the religious communities is essentially quiet and unobtrusive, while the activities of women in connection with Church or Congregation are too numerous to be told. It may be noted that Communities, whose special end is the life of contemplation and prayer, are given a place under Church work, their vocation being thus recognized as an *energy*, rather than a state of mere passivity.

From Church work we pass to a general statement of the Charitable Institutions and Societies in Canada, which, either wholly or in part, are conducted by women. The large space which these occupy shows that in Canada, as in older countries, there is much opportunity for benevolence, that, here too, are abuses to be remedied, wrongs to be redressed, and old things which must become new ; but it is not so significant of the existence of these things as it is of their amelioration.

Some account is then given of those local clubs and societies which play so large a part in the life and development of a community, creating and fostering sympathetic interests, and forming social groups by a criterion of taste rather than by standards merely conventional.

Two chapters remain, one on Immigration, the other on Indian Women. The volume closes with an invitation to the women of the old world, and a backward glance at the first women of the new. It was a good world in those early days, when the Indian women gathered in the harvest and sang their hymn of praise to the Sun, or gave their voice in the councils of war. It is a better world now ; for the face of the Sun-god shines as it did of old ; the land is peopled by the children of two races who came hither from the old world and share under one flag the privileges of a great Empire ; and another Women's Council has arisen whose motto is the Golden Rule.* And this book goes forth from the women of Canada that it may tell something of the building up of this youngest of the nations ; how, not alone by material prosperity, but also by "the power of intellect and knowledge, the power of beauty, the power of social life and manners," and, above all, by "the power of conduct," it is growing to its full stature.

One word more in closing. Lest some should think from the title and contents of this book that it is our desire to separate or to place in rivalry the "life and works" of women and of men, let it be understood that our classification is only for convenience, but that our hope is rather in that growing sense of mutual need which is drawing men and women into closer companionship, and is sending them out, not singly, but together, for the help and salvation of the world.

G. JULIA DRUMMOND.

* Historical Essay, page 5.

CHAPTER II.

Past and Present of Canadian Women.

Women of Canada—Historical Sketch.

In the days when there were new lands to discover, women were still dwelling figuratively in the old land of bondage ; therefore no woman's name appears among the discoverers and early explorers of Canada. Impossible to say how much women counted for in the ventures of John Cabot, of Jacques Cartier and of Champlain, but their role was not the picturesque and splendid one ; from the pageant of that history they stand aloof, meek, modest, obscure—a presence felt, not seen, a power behind the throne.

No mariner of prophetic vision sailing towards the undiscovered continent appears to have foreseen that in the days to come that continent would be known as the Paradise of Women, yet in its very heart there already existed what might be called premonitory symptoms of a high destiny reserved for America. In the seventeenth century some women of the wilderness had emerged from the domestic sphere and were openly taking part in public affairs, even in high politics. Early explorers found, among other surprising things in the valley of the Mohawk, an organization known as the Women's Council, very active and much esteemed. Its aims and objects cannot be said to resemble those of the latter day organization of the same name. It had the right of initiative in discussion and presented subjects for consideration to the council of chiefs and elders, where it was represented by a delegate. In determining the succession of a chief, the voice of the Women's Council was all but final, and its ingenuity and judgment, exercised in devising and apportioning tortures for prisoners of war, were considered invaluable

to the nation.* The men of this nation or confederacy of five nations, collectively named Iroquois, were the fiercest savages of the New World. For a century they were the scourge of Canada, and the liberty granted by them to their women commended itself no more highly to civilized Europeans than did their other heathen practises.

Though a continent might be discovered, explored, and to a certain extent exploited for commercial purposes by men alone, it could not very well be colonized without women. Early in the seventeenth century sailors and traders were disseminating throughout Europe highly-colored information about America, and several "Powers" were unscrupulously asserting rights of possession in the New World. The Bourbon lilies, floating here and there on the lower St. Lawrence and on the Acadian shore, proclaimed the sovereignty of France over the far north. Now the question of settlement became urgent, and the French attempted a solution that expressed the abiding instinct of their race for social organization. The time was propitious for an experiment in colonization. The feudal system stood on the threshold of disruption. The independence of the great nobles was menaced and centralization of power in the King foreshadowed. Between the Seigneurs, who held land directly from the Crown and their tenant proprietors, the actual cultivators of the soil, a great middle class was thrusting itself. Rich bourgeois, well-to-do artisans, even farm laborers, by taking advantage of the necessities, either of the titular lord or his natural tenant, were acquiring land, the key to all other desirable worldly things. Therefore some nobles and gentlemen turned to that New France where land seemed inexhaustible and where, if they could but transport their families and hereditary tenants, they might retrieve personal fortune, provide richly for their posterity and perpetuate that traditional social order which seemed to be passing away. The several companies of colonization formed at this period rested, therefore, on the feudal and family idea, to which was added the novel and enticing prospect of proportionately increased prosperity for all. Though the leaders of migration intended to reap the greater benefit, all their followers looked forward to vastly improved conditions, and many fondly hoped to rise to a greatness unto which they were not born.†

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* LAFITEAU—Mœurs des Sauvages.
† RAMEAU—Colonie féodale en Amérique.

Arguing from human nature, there can be no doubt that women would heartily support such a movement. A man faces the unknown for glory, great reward, or love of adventure, but it is the woman who assaults fortune for the sake of home and a fair future assured to her children. It is the woman, too, who perhaps has ever most cared for social advancement. Neither perils of ocean or forest nor fear of hunger or pain would be likely to daunt the wife of a small farmer whose fancy had begun to play with social prospects, and who saw in these new conditions her husband rising to the rank of *Gentilshomme* and her sons, perchance, becoming nobles with great estates. The various schemes for settlement had, moreover, a powerful sympathy and support which appealed directly to women and seemed to encompass the enterprises with a very special atmosphere of sanctity. The Catholic Church at this period clearly confronted a miraculous provision for extension of its authority and made New France its particular care.

To the Sieur de Poutrincourt, a gallant gentleman of Champagne, belongs the honor of the first attempt at colonization. He brought out to Acadia Madame de Poutrincourt, their family and a score of tenants and laborers. The King made him Viceroy in Acadia and gave him an estate of magnificent boundaries. In a charming valley, where a beautiful river flows to the sea, the Sieur de Poutrincourt cleared a space of forest, erected log houses and surrounded his establishment with palisades as a protection from too inquisitive savages. To this pathetic intimation of the arrival in America of French sovereignty and the feudal system, he gave the name, Port Royal, a name which survived Poutrincourt, his colony and several later colonies, and really did not fall into disuse until long after the English, in honor of their Queen, Anne, had changed it to Annapolis. Biencourt, the son of Poutrincourt, who succeeded to his father's empty honors in Acadia, made no addition to the colony. He and his companions gave their energies to the chase and fur trade, associated with savages, and altogether pursued happiness in paths remote from respectable family life. Before another serious effort to colonize was made, Acadia had passed by conquest to Great Britain and back again to France by the Treaty of St. Germain-en-Laye. Then for about ten years there was great activity. The Sieur de Razilly, a knight of Malta, and Charles de Menou, Sieur D'Aulnay de Charnisay, a very great noble of conspicuous piety, having, of course, obtained from the Crown extensive

powers and lands, brought out about forty families and a number of bachelor retainers. At the same time M. Nicholas Denys made a fishing station on the Atlantic coast. From the unions (mostly irregular) formed by his employés with the Souriquois squaws, sprang families of Métis which gradually merged into the Acadian stock. From time to time during the century these settlements were reinforced by adventurers and agricultural laborers, but the first importations formed the substantial base of the Acadian population, which in 1713 (when their country became finally a British possession) numbered over 2,000. Forty years later, when they were so ruthlessly despoiled and so cruelly scattered, they had increased to 14,000. Of the Acadian women during that century of struggle, history has taken small account. We have no means of knowing how the ambitious wives of poor nobles and prosperous traders arranged affairs of etiquette, envied or snubbed each other, or what the poor things did with their lives when the dream of ever augmenting grandeur vanished before the rude, even awful reality. It is, however, easy to infer that they were generally brave, industrious, patient and prolific, otherwise the population would not have increased so steadily, nor could the high average of prosperity at the time of the "deportation" have been achieved. But if history has neglected the Acadian women, poetry has immortalized them; no matter what they really were, "Evangeline" is and ever shall be. The small remnant of Acadians who strayed back to their dear native land towards the end of the eighteenth century found their old homes occupied, and either associated themselves with their compatriots on the Gulf of St. Lawrence or formed new villages. Though their numbers have greatly increased, they remain an isolated community and have not perceptibly affected the directions of the country's progress. In the middle of the eighteenth century a British colony was planted at Chebucto (Halifax), and a few years after the deportation of the Acadians 5,000 New Englanders took up the deserted farms at Grand Pré. It is the descendants of these people and of the later United Empire Loyalists who have impressed their character on the Maritime Provinces of Canada and have spread over the continent, carrying with them that mental vigor, courage and integrity which distinguished their ancestors.

The desire to plant a feudal society in fresh fields, which inspired the colonization of Acadia, influenced, though less exclusively, early emigration to Canada (Province of Quebec). From the be-

ginning the Catholic Church established on the St. Lawrence an ecclesiastical supremacy which still endures. Priests of the Jesuit order accompanied every expedition from France and, in exploration from Quebec to Lake Superior, pressed ahead of reckless adventurer and mercenary trader. Their disinterested zeal for capturing the elusive souls of wandering Red men was communicated by their *Relations* to several great ladies of France, and inflamed some of the religious communities of women to such a degree that a lively and even acrimonious competition arose for leave to depart from France and practice self-immolation in Canada. Visions conveying miraculous intimations of vocation settled the difficulties of selection. In a vision a rich and imaginative young widow, Madame de la Peltrie, saw herself the appointed founder of a Convent of Ursulines at Quebec, and, in a vision, Marie Guyard, an Ursuline of Tours, saw herself the chosen pioneer of her order. In both cases the dream came so true that by the late summer of 1639, Madame de la Peltrie, Marie Guyard (La Mère Marie de l'Incarnation), two Ursuline Sisters and three Sisters from the Hospital of the Hotel Dieu of Dieppe, were falling on their knees below the cliffs of Quebec and thanking God that he had brought them safely across the sea to proclaim to the heathen an inalienable right to share in the joy and glory of His kingdom. The lives of these women, and of others who followed them, were of the sort that lends lustre to the squalid pages of human history. Of their leader, La Vénérable Mère Marie de l'Incarnation, it may be said that no more remarkable character adorns the records of any nation. Her nature touched the extremes of highly developed mysticism and practical common sense. Between the two there was room in her exquisite spirituality and ample humanity for every virtue, and even for those slight imperfections of temper and judgment which, without detracting from her saintliness, emphasized her womanliness. Over and over again the colony was threatened with extinction by starvation, by pestilence, by savages, by earthquake, by fire, and in every emergency the horror of the scene is mitigated, its squalor dignified by the omnipresent figure of the devoted Ursuline. The character of La Mère Marie and of Mlle. Jeanne Mance, the founder of the Hotel Dieu in Montreal, gave the tone to society in Canada during the mission period. Virtue was never anywhere so popular. La Mère Marie says that it stalked the streets. All the women, from the Governor's wife to the poorest peasant, were of

blameless piety. Many of them had been selected in France by persons interested in Canada and acquainted with the country's needs, therefore, it may be assumed that with moral worth, they combined physical capacity to contend successfully against extraordinary privation. They came chiefly from Perche and Normandy, and the strength of their qualities may be estimated by their persistence. In spite of the later influx of immigrants from other northern and western provinces of France, the French Canadian of to-day is of Norman type.* His accent and form of speech approximate closely to that of those long dead Norman mothers, and his songs are the songs they sang. More remarkable still is the transformation effected by these Norman women of Scotchmen into French Canadians. After the English conquest some Highland soldiers, choosing to remain in Canada, settled on the lower St. Lawrence. These soldiers, many of whom were protestants as well as Scotch, married the daughters of French habitants. To-day, in the fourth generation, all that denotes the Scotch ancestry is the name. The much multiplied Blackburns and Frasers have adopted the French language, French customs and the catholic faith.

Canada is probably the only country in the world where the date of the introduction of sin can be definitely fixed. It was not introduced by a woman. In the year 1665 the Marquis de Tracy, with a contingent of the famous Carignan regiment, landed at Quebec and proclaimed with great pomp that the young King, Louis XIV, had the welfare of his subjects in New France near his heart, and that, therefore and henceforth, peace and prosperity were assured to the patient victims of savage warfare and most adverse circumstance. It is marvellous how the devil manages to frustrate the purest intentions. "Our good King," writes a sister of the Hotel Dieu at Montreal, "has sent troops to defend us from the Iroquois, and the "soldiers and the officers have ruined the Lord's vineyard and "planted wickedness, sin and crime in our soil of Canada.

Undoubtedly a great change in Canadian society was an immediate consequence of the King's lively interest, so ably supported by his industrious minister, Colbert. M. Jean Talon was sent out to Canada with the title of Intendant and commanded minutely to investigate the country's resources, its needs and possibilities, and to report fully to the king. No man ever did his appointed work

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* BENJAMIN SULTE'S Origin of French Canadians.

better than M. Talon. He has been justly called the creator of Canada. He perceived that the most pressing need of the country was population, and so emigration on rather a large scale at the king's expense began. Within ten years he sent out 4,000 colonists, and of these 1,000 were marriageable girls, known to history as the "King's girls." There is no sort of doubt that every possible precaution was taken to secure good and suitable wives for the colonists. Extraordinary inducements to marriage were offered. Every officer and soldier who consented to remain in the country got land, and, when he married, got money in proportion to his social status. M. Talon developed great talent as a match-maker. He objected to weak, poorly nourished girls from the cities, and incessantly demanded strong, healthy peasants without physical defects. He insisted on persons of pretty good birth and education for gentlemen's wives, and was exceedingly careful not to get too many of that sort. Extra bounties were given to youths who married before the age of twenty, and doweries to all girls. Fathers who neglected to marry off their children were first admonished, then fined; bounties were offered on large families, and it was suggested by Colbert that persistent bachelors should be excluded from all honors and should even be branded with "further marks of infamy." Thus, so far as care and foresight of Government can make any number of human beings respectable, respectability was enthroned on the heights of Quebec, commanded the river reaches and cast watchful glances along the aisles of interminable forests.

When the king was obliged to relax his paternal vigilance and immigration ceased, successive bishops of Quebec showed activity in directing the behaviour of their flock; for the women at least they regulated everything, their education, their household, their pleasures, their clothes. Nevertheless, infected by the fine ladies temporarily in Canada with their official husbands, in time a pronounced feminine frivolity, even giddiness, began to flourish among the *Canadiennes* of Quebec and Montreal. Poor though they were, they managed to buy finery at extravagant prices; they gave feasts of a worldly nature; they tried private theatricals, and even dared to wear low-necked dresses. In spite of episcopal edicts and denunciations these frivolous practices were continued and have not yet been wholly suppressed. But comparatively few existences were thus enlivened. For most of the women life was hard and monotonous. When Talon came to Canada he found there only four

noble families, but he aided in procuring patents of nobility for some colonists, and later a number of merchants and prosperous habitants were able to buy Seigneuries. Yet, the wives and daughters of this landed aristocracy rarely had servants ; they did all the household work, and Governors noted in their despatches to the king that women of the highest nobility were to be seen reaping and guiding the plough. It was further observed that the climate was favorable to women, so that, with all their hard work and scanty comfort, they bore many strong children, and were generally comely and of cheerful temperament. They indeed founded a race of great physical endurance and so conservative of racial traits that, though now long subject to the British Crown and surrounded by a people of superior energy, it has, with vastly increasing numbers, continued its significant traditions and preserved its essential identity.

The second migration to Canada confirmed by occupation the conquest of British arms. When the old colonies in America won their independence, in the whole of Canada there were only 12,000 English-speaking people, chiefly in the Province of Nova Scotia. Then 40,000 Loyalists affirmed their attachment to British political institutions, in the most disinterested and courageous fashion, by leaving their old homes and facing new fortunes in the territory which still belonged to Great Britain. It is true that many of them had been proscribed in several States for taking an active part in the war, that their property had been forfeited, and that none were warmly urged to remain in the new Republic, but, on the whole, the movement was a voluntary sacrifice for a principle of ordered social existence, even of civilization. As Nova Scotia was easily accessible, the greater number proceeded thither, settling on the Atlantic seaboard and the Bay of Fundy, where they founded the city of St. John. Many Loyalists were persons of long-established political, professional and commercial importance in New England, in New York and Virginia. The women represented the grace, dignity and cultivation of old colonial society. A very clear and probably accurate notion of what many of those women left behind is given by a recent American writer, who says : "The "estates of the Tories were among the fairest ; their stately man- "sions stood on the sightliest hill-brows ; the richest and best "tilled meadows were their farms ; the long avenue, the broad "lawn, the trim hedge about the garden, servants, plate, pictures—

"the varied circumstance, external and internal, of dignified and "generous housekeeping—for the most part these things were at "the homes of the Tories." From such ample comfort they went to primeval forest, log cabins and privation sore as that which the Norman woman had suffered a century before. Governor Parr, describing the arrival of the exiles at Shelburne, says that "long lines of women were seen sitting on the rocky shore and weeping at their altered condition." Many of them, with their children, perished of cold, hunger and the pain of banishment. The more resolute, however, took heart, and in an incredibly short time the Nova Scotian Loyalists achieved at least a semblance of the comfort and a shadow of the state to which they had been accustomed. The Western Loyalists suffered longer, if not more acutely. Several thousand made a way over desolate mountains and across the Great Lakes to found the new Province of Ontario. Others reached the West by way of the sea and river St. Lawrence, but none tarried long in the French settlements. A century of dread and dislike had not been overcome because the Fleur-de-lys at Quebec was replaced by the red banner of England. The wanderers were in every sense pioneers, and the most delicately nurtured shared the toil of the humblest. To the West, however, as to the East, they brought treasure better than gold, yea, than much fine gold—they brought a free and energetic intelligence and a capacity for self-government. No paternal King or guardian Church presided over the hearths of the Loyalists. Resolute men and women, they conquered the wilderness, they founded cities, and they taught their children to keep before them those conceptions of freedom and justice which, creeping down the ages and expanding with knowledge, form the cherished ideals of their race. That conservative regard for ancient usage and opposition to violent change which separated the Loyalists from their kindred during the Revolution has distinguished the development of Canada from that of the United States. Canadians admit that the world moves, but are not committed to the belief that it should whirl. The "new woman" was old in the Republic before she crossed the border to emancipate her Canadian sisters. As traits of Norman women predominate in the French, so salient qualities of Loyalist women characterize the English of Canada. Their decendants from East and West have crossed the plains and the rocky barriers to the Pacific, a strong, self-reliant multitude, firmly attached to the political principles of their

ancestors. Canada's position in the British Empire is like that of an eldest son coming of age. Practically absolved from dependence and beyond arbitrary control, the bond of affection and gratitude is only more closely drawn. In the 18th century Loyalist women relinquished their homes for love of a United British Empire; at the end of the 19th century their steadfast spirit animates the Women of Canada, who stand ready to make an even greater sacrifice to maintain the integrity of that Empire.

The Home and Social Life of English-Speaking Canadian Women.

The true pulse of a nation's life seldom beats strongly in the drawing-rooms of the rich and fashionable, but it is perhaps safe to say that there, if anywhere, its social aims may be studied; for the forms of pleasure chosen by those who have power to choose are usually those which the majority are seeking to attain. Yet to understand even outwardly the ideals which culminate in the fashionable entertainments of a young nation, one must look at the roots from which the gay flower springs—we must try to classify the earlier immigrants as to nationality and social position—and in this examination we may discover the larger elements of Canadian home life.

It must not be forgotten that the foundation of Canada as an English colony was laid by the "United Empire Loyalists." This earliest immigration was drawn from the party in the United States who remained loyal to England during the war of Independence. The proportion of these settlers in New Brunswick and Ontario was very large indeed. They were British in sentiment, but naturally at one with the people in the adjoining Republic in their habits, representing the "Old Colonial" manner of life and social ways. Their descendants therefore fraternize easily with others who, from various motives, have since come from the United States to reside in Canada.

One notable and large class of purely English settlers has been that of retired army men who chose a farmer's lot for the sake of possessing land. They brought with them wives and daughters, often very delicate and unused either to work or to the monotony of a working life. It was very seldom that farms thus tenanted proved a success financially, but after the first worst hardships were over, the experiment often resulted in a very peaceful and picturesque home, where refinement was not sacrificed to sordid interests, and the true elements of elegance remained when all efforts after luxury and display were relinquished. From such homes as these in

Eastern Canada have come many of the young men who at more recent dates have settled upon prairie farms or ranches in the Northwest. Thither they are apt to take their sisters, and, eventually, other men's sisters; so that the relationship in the West adds greatly to the romantic interest of life in the earlier eastern establishments. Largely, also, from the military and professional class in England have come, and are still coming, a greater number of young men for the Northwest than Eastern Canada can furnish. On the other side of the Rocky Mountains the Pacific coast was first settled almost exclusively by the English. Social life there, as in Halifax, is modified by the proximity of military and naval stations. Of course, the greater number of settlers owning England as their native land have been from the industrial class, but these have not in large numbers become prominent.

It is otherwise with the immigrants of Scotch or North Irish descent. These latter, coming from the laboring, the mercantile and the professional classes, brought not only shrewd, practical judgment, keen desire for gain and intellectual ability, but also their intense religion, puritan habits and romantic tastes. Immigration often intensified such tastes and prejudices as are chiefly associated with the home that is left behind. Of many a family now well known in Canadian commerce the history may thus be traced. First there was the small house and shop near the water front of some of our lake towns; then the dwelling over the wholesale store or banking house; then, with increasing affluence, the villa, the flower garden and the family carriage. The centre of this life was usually some Calvinistic mother whose tireless industry, strong principles and intense sentiment, gave tone and color to the family fortunes. Her sceptre passes into the hands of her more supple-minded Canadian daughters, whose task (not always mastered) is to learn to spend wisely the interest of the capital which the parents' carefulness has stored. There is also a good proportion of the Scotch, especially in our cities, who come of a caste in which the interests have been purely intellectual.

Another class which perhaps needs special mention is that of the families of the North-West Company and Hudson Bay officials. Many of these in the early days married Indian wives and bequeathed to their children not only considerable wealth but most romantic family traditions.

When to all these different sorts of English-speaking settlers we add the small but influential class who are so constantly coming from the old world to take positions of trust or to fill ecclesiastic or scholastic posts, we have gathered in review the principal origins of English-Canadian society. Perhaps a glance at some of the typical homes of the last generation will bring more clearly to our minds the true sources of the various impulses and ideals that are to be found mingling together in the community to-day.

Years ago a party of tourists were sailing round the coast of our eastern provinces. The vessel stopped one evening after dark at a remote fishing village. Having occasion to call upon the principal resident, they groped their way in total darkness up a rough and lonely road until they found themselves at the door of a huge house, whose closed shutters gave no light by which to estimate its exterior. They never forgot the surprise of their entrance. The interior was like a palace, rich in color, in objects of art, in luxury. In the drawing-room occupying their time with music were a mother and daughters whose beauty and grace, dress and behavior, expressed a mode of life wholly unexpected on so wild a coast. The master of the house had made a fortune by supplying the fisher folk with the needs of life, and by packing and exporting the fish he took in exchange. His sons, educated in English schools, had already returned to take important positions in various parts of Canada. His daughters, soon to preside over homes of their own, had all the advantage of a careful training.

One of the sons of this same house entered into partnership with a man whose family have a different history. Fifty years ago his grand-parents lived in the poorest quarter of one of our towns. Their upper tenement had its share of God's earth and sky by means of the wooden balcony, which is an almost invariable part of every flat of a Canadian house, however poor. Here, in the sight of the Laurentian hills and the broad St. Lawrence, abode the thrift and simplicity of peasant life from the north of Ireland. In these rooms, uncarpeted and scantily furnished, the hearth was always bright, the home-made scones of the sweetest, for the gathering of the married daughters on their Sunday visit to the aged pair. What was the story? From the penury of a cottage home a young servant girl had been sent across the sea. She saved money from her wages, and at a time when the passage money was greater than at the present, brought a sister to Canada, and then another, and they

three united to bring the old parents who were past work. Soon there were sons-in-law to help in their support. Before their death the old people gave their benediction to great grand-children whose fortunes were rapidly advancing.

The country edition of a similar story is connected with a picturesque little ruin near a town in the Ottawa Valley. This first stone house of the settlement was built by a sturdy Scotch backwoodsman in the last quarter of the eighteenth century. Its broken walls are now standing in the autumn foliage of maples and the heavy underbrush of September flowers; in the great open chimney of the living room, the rusted iron crane is still hanging. In this very room the builder's daughter made the quiet *menage*, entertained her father's guests in the simple festivities of the early settlement, and here she was married, afterwards to impress this steady sweetness of her disposition upon sons and daughters destined to have a large influence upon their native province.

In contrast to this picture is that of the fallen fortunes of an aristocratic family. In the midst of broad ploughed acres, midway between the ancient forest and a leaping river, whose water is always strewn with the debris of a neighboring saw mill, stands a wooden house. There is no paint on the walls, outside or in, no architectural ornament or comfortable verandah. Inside, rag carpets and deal tables are oddly mingled with old satin chairs, ancestral portraits, and china. Here a woman of title, the belle of many a Dublin season, reared a family of stalwart sons. They in their turn have given all the great and true sentiments, that hang around the word gentleman, to children who will take their chance in the new world on almost equal terms with the grandson of the laborer.

A daughter from such a house as this last, moving out when a young mother to the western prairie, has there become a grandmother. Her log house stands where the prairie is furrowed by the bed of a rapid creek, and commands a view of the rolling levels of treeless grasses, rimmed by the white serrated mountain wall, and also the humbler prospect of the green river bottom with its graceful groups of cotton wood trees. Living for nearly a score of years at twelve miles distance from her nearest neighbor, this brave woman has succeeded in supplying herself with the best selection of books and journals, and in training her daughters, not only to good house-wifery, but to a wide outlook upon the thought of the world.

The highest point of what may be termed "Society" in the Dominion is of course reached in the Vice-regal entertainments which are constantly given by the Governor-General and his wife, or given in compliment to them by the more prominent citizens of the towns they visit. The chief seat of these is Ottawa, the capital of the Dominion. Here in the old Government house, a constant series of dinners, balls, musicales and other entertainments are given during the season by Her Excellency. The wives of politicians come from all parts of Canada. Some of these women have travelled widely in the older world, some have left a social condition higher than any to be found in the Dominion. Others may come from log cabin or ranch, from backwoods town or fishing village. All must take home with them the impressions gained at the Vice-regal court. Canadian women have much of the enterprise, the skill in dress and cookery, the intuitive tact and quick wit, for which their sisters of the neighbouring states are so celebrated. They are apt to be more conservative and possibly more steady, but they certainly possess in a high degree, powers of imitation and adaptation, and it is not those who have had previous experience of the fashionable world who are most eager and successful in its home reproduction. So while it is true that those of gentle birth and nurture—and they, in Canada are many—need "no books for manners," yet a standard of social taste and style is thus given which has the convenience of current coin.

It may be noted that even the most leisured class of Canadian women are obliged to give much more time to household supervision and to be more in company with their children, than in countries where servants bring skilled labor into the domestic market. It is also a noticeable feature that young girls thus accustomed to be companions to their mothers are given a large measure of freedom with friends of both sexes, although chaperonage is not dispensed with.

Except where great distances between the houses cause isolation, Canada is a land of gaiety. In summer time there is no settlement however poor that has not its picnics and boating parties. In winter the tobogganing and skating parties and snowshoe walks have become almost emblematic of the nation. In country places the long idle evenings of the well-to-do farmer's family naturally suggest social amusements. The hospitality of the thriving Canadian householder, both in town and country, is proverbial. It is,

in fact, often upon so lavish a scale that the recipients take it as a matter of course and do not feel, as in an older state of society, obligation to make, when they are able, any acknowledgment or eturn.

The social life which centres in our larger cities finds its expression in the distinct circles that represent town and gown, i.e., the smart set and the society that grows up around the university or college; there is, however, no fixed line of demarcation. There is commonly a higher degree of expenditure, luxury and elegance in our towns than in Great Britain or in any other European towns, in the same class of life. As a result, large dining and drawing rooms, expensive furniture, choice flowers, the most elaborate confectionery, are more commonly considered essential, even to quiet hospitality, but there are still many who indulge their preference for simplicity. The indoor entertainments are chiefly English in character. The dinner party begins somewhere between seven and eight in the evening, ball dresses are imported from London, Paris or New York, or made just as cleverly by local dressmakers. Musical clubs and societies are well supported and produce excellent work. Private theatricals are popular, but here, as elsewhere, have no high literary standard in the plays chosen. The congregations both of churches and chapels furnish so large a number of social entertainments that they may be regarded in the light of social as well as religious institutions.

In Montreal one remarkable feature of social life is the great number of very valuable pictures and other objects of art which are gathered in the private houses of prominent citizens and give to the loan collections frequently held in the public art gallery a very distinguished character. In both Montreal and Toronto the class of music heard at public concerts is often remarkably good, and Toronto is the headquarters of a National Woman's Art Society which is doing good educational work, and by promoting good taste in dress and in home decoration is surely adding much to the grace of social life.

Happily for the young nation, the great natural laws which have always governed corporate human life are at work rapidly welding opposing elements into a more and more sympathetic society. The loyalty of the colonist is intense to a degree that is almost pathetic. It is pathetic because the Mother Country has no conception of its strength and, until this recent time of war, little

appreciation of its value. Loyalty to the throne is pre-eminently the great touch of nature which makes all British colonists akin. Next to this in force comes the love of native land, and there are few to be found who, having looked with the large wondering eyes of children upon the beautiful features of Canada, have "souls so dead" that they would not die if need be for her liberties.

LILY DOUGALL.

French Canadian Customs.

The characteristics of the race have remained imprinted on the descendants of the first French settlers in the New World. Nevertheless the observer cannot fail to remark the influence that climate, surroundings and foreign contact have had upon the development of this branch long ago transplanted to the banks of the St. Lawrence.

Among the qualities of the French heritage still retained is an aptitude for the arts. Spontaneously, without culture, in the innermost souls of our compatriots talent surges up. Amongst the people we have our story tellers, our troubadours and our musicians, who, if instruction and opportunity had been granted them, would assuredly have been creators of a national art. Unfortunately encouragement to French Canadian genius has hitherto been lacking, and it is so still.

The worship of comfort is the vice of countries where the severity of the climate makes comfort a necessity. In this Canada of ours, the mother of the family, already fully occupied by the exigencies of an over-scrupulous neatness, complicates her life still further by adopting English conventionalities. There is no better housekeeper. In the interior of her house the most minute vigilance,—for which the French Canadians have adopted the term "particularity"—together with a desire for the not always attainable elegancies of life, indicate at least a tendency that requires only a little artistic education to blossom forth. Therefore, the most "particular" mistress of a house, that is to say she who is the most painstaking as regards the infinitesimal details connected with housekeeping, does not neglect any of the other obligations of decorum. Her servants, almost always women, wear a coquettish and irreproachable uniform, and her activity, which looks upon no detail as insignificant, occupies itself with the arrangement of the hundredth pot of jam on the shelves of the store cupboard. The real French Canadian housekeeper,—redoubtable enemy of

microbes,—not content with brushing the furniture, rubs the table underneath as well as on top. The rich are not the only ones to cultivate this perfection in housekeeping. At any time, through the half open door of a thatched cottage, the passer-by may catch a glimpse of a well arranged interior ; neat rag carpets drawn in a straight line over the floor, yellow with recent scrubbings ; brightly polished iron stove, and opposite to that, standing in rigid solemnity, the "lit de parade," or best bedstead.

Cleanliness is the luxury of the poor as well as of the middle classes. All pleasurable and all serious occasions are prepared for by a grand scrubbing from top to bottom. The feasts of New Year and Easter,—supreme moments of rejoicing in the lives of the peasants,—marriages, visits of M. le Curé, lose much of their attraction and distinction if not preceded by a most scrupulous sweeping and cleaning. The greater the event, the more thorough the overhauling. One little corner neg'ected causes as much remorse as a sin unconfessed. And for still greater perfection, on the eve of the principal feasts, each person completes the process of general purification by a confession, which renders the soul as shining as the furniture, and spreads an atmosphere of serenity in the interior in harmony with the state of grace of the family. Even in the heart of the towns this ancient tradition flourishes in our patriarchal French families. Rare indeed the woman of the world who dare break this hereditary custom. Exceptions are more common among business men. In the feverish activity of cities, man more easily succumbs to religious indifference. He does not possess like woman, as Lemenais expressed it, that inner light, which makes her, amid the confusion of ideas and the revolution of systems, the pious and incorruptible guardian of those beliefs by which humanity subsists. The religious idea illuminates and dominates the life of the French Canadian woman. One might be inclined to think, in observing her rigid obedience to the authority of the priest, that submission had reached the point where servility is called tyranny. But it is not so. Clerical influence in the family is not excessive. Solicited by confidence, it is exercised with discretion and helpfulness. Supposing that such a power was abused, the characteristic independence of the Canadian citizen,—Norman crossed with Breton,—smitten in its rights, would rise to defend them, and without forgetting the respect due to any one, thrust the power back to the limits of its jurisdiction. This he proves in his business relations

with his parish priest. In the matter of administration, as church warden, or on political grounds,—should the churchman be so unwise as to venture thereon—Jean Baptist does not in the least object to "holding his end" as he calls it. To this universal respect paid to religious discipline may be attributed the strictness of our ordinary customs.

The education received by the young girl in the convent, joined to the example given her by her mother, prepares her for a life of duty, peaceful, happy, resigned to whatever may be her lot after marriage. If there is any objection to be brought against Convent education, it is this, that mothers lose interest in the psychological formation of their children. remitting too absolutely to pious and devoted hands, but nevertheless those of strangers. the responsibility which would be better accomplished by maternal intuition.

However, after the vassalage of the boarding school and the pampering of the home, two agents of which the enervating influence would seem likely to prove fatal to the building up of the character, the child, married yesterday—God knows with what optimistic unconsciousness—finds spontaneously within her a reserve of energy and a willingness to meet the burdens which the new life offers her.

With the pretty seriousness of little girls playing at "mother," she accomplishes the varied and delicate obligations of mistress of a house without counting on any other strength but her own, without her young and intuitive experience being startled by the difficulties of housekeeping. Maternity obliges her still more to conform to the practice of self denial. Coquetry, the little she may have of it, grows less each day in the young mother by the exercise of forgetfulness of self in favor of her little ones. The knell of her fortieth year has not yet sounded when of her own free will she retires, renounces bright colours, and takes her seat among the dowagers.

Much is said in praise of marriages of inclination. In Canada, we believe in them only. The explanation given of their success is not that reason does not preside over them, but because of the double dose, which has to be given later, should inclination, more seductive but less solid than reason, threaten bankruptcy.

According to the law, divorce does not exist in Canada. The Senate, in certain exceptional cases, the circumstances of which have been laid before it, grants a special decree; but Catholics do not take

advantage of it. Once married, it is understood to be for life. If one has made a mistake one tries to accommodate one's self to it, and to make the best of it, rather than give way to useless despair. The child, or oftener the children, are nearly always the saviours of the situation.

One cannot really say too much about the union which prevails amongst French Canadians. It would be easier to count our houses wherein ten or twelve sit down to the family dinner, than those where there are only three.

The young girl, spoilt beneath the paternal roof, is spoilt again by her husband, unless she herself understands her duty and raises herself to her proper dignity. Man is not an educator, least of all in the domestic domain, where we find him much more disposed to take things as they are The husband contents himself with enjoying with astonishing surprise the qualities which the common life reveals to him in his wife and is not exacting as regards intellectual intercourse. If it depended only upon him, she would remain in ignorance as to an important part of her rôle. As for him, he suffers the gaps, if there are any; he submits, or—well, he seeks consolation elsewhere. This line of action more often proceeds from excessive confidence than from indifference, or that apathy with which French Canadians are frequently reproached. Our compatriots seem to take it for granted that they marry perfection. When the hour comes for them to bring up their children the same confidence induces them to leave to the mother the heaviest part of the burden.

The state of irresponsibility in which the young girl is kept from the beginning is the chief cause of the want of foresight which prevails amongst us. Economy exists only in exceptional cases. The wife of the wealthy man, knowing little of her husband's business affairs, at liberty in the matter of expenditure, as in everything else, spends to the limits of the family purse, and sometimes exceeds them, unless she possesses the instinct of economy. In most cases French Canadians—something of Bohemians—do not worry about the future. They leave the settlement of their children to the grace of God, to some lucky chance that will send them rich marriages, which may be excellent or passable. In the mean time they pamper the poor little things by giving them all that they can in compensation for possible future privations. Thus there ars produced great inequalities in the position of brothers and sisters,

according to their education, their talent, their beauty, etc. Some are at the top and others at the bottom of the ladder; some are rich and some are poor; some may be statesmen and others labourers. In this way a perpetual exchange is made among the classes, some are mounting and others are descending. It need not be imagined that in the midst of this ever evolving democratic system, the aristocratic sentiment is ignored. On the contrary it is there, and extremely punctilious on the subject of newly acquired precedence. The condition where the admitted and tolerated irresponsibility of woman has the most serious consequences, is where it produces an intellectual insufficiency prejudicial to the education of the family. Many mothers bewail their misfortune, but too late, when they find themselves morally powerless before their grown-up son, without moral influence, or a hold upon his reason.

The French Canadian woman, though good and intelligent, has no taste forserious reading. We can count those who have libraries. Our country, in consequence, suffers from a veritable dearth of books. Our girls come from the convent with an excellent foundation of general ideas, which require only to be developed, but nothing favours or stimulates a desire to cultivate them. If indifference as regards mental culture has reigned in French Canadian women for half a century, if "salons" are unknown among us, the men themselves separating absolutely the idea of intellectual pleasure from social recreations, it must be acknowledged that within the last few years there has been an awakening. The unusual movement causes some people to fear an invasion of "the new woman." It is true that under this name have been cloaked, in other countries, many audacities and eccentricities that would never be acclimatised here. To mention no more than one of the effects of this awakening of which we speak, the foundation of a professorship at Laval University for women as well as for men came in answer to a demand made by a number of their sex. We do not mean to say that educated women—even scholarly women- do not exist here ; there have always been such women in the French Provinces. In our day public opinion, more generous than the world, absolves them. In society a learned woman may be exonerated under certain conditions : for example, a modesty which amounts to a complete effacement, or a better kept house, and children better cared for than those of other people. One might pass over in another an unpunctual meal, a speck of dust on the mantlepiece, some

remissness in the table arrangements, a button missing from the husband's waistcoat; but in these—never! And here it cannot be insisted upon too strongly that what we have reason to expect in a woman, above all things, is that she maintain order in her household and see to the welfare of her own.

The real coquette is an unknown type. Those who show any signs of becoming such are quickly classed,—or declassed—if you will. It is seldom in our chief cities, or even in the metropolis of Montreal, that we can point to any one who at all resembles a woman of the world, and even should we come across one, you may be sure that she has one or other of the virtues of "La Mère Gigogne." Beneath her affectation of elegance she hides a housewifely mind. I beg you to take note of those excellent doughnuts which you eat at her table. Their delicacy betrays her handiwork; it is equivalent to her signature. We are now at that happy period of our history when, according to a well known expression, "vice —if it does exist—renders to virtue the tribute of hypocrisy."

The pleasures and distractions of the woman of the world here resemble those of her equals in other countries, although in reality they are nothing but the counterfeit, because true sociability exists only on the part of the woman. If the social bond still subsists, if there are still family reunions, it is due to her alone. The men have freed themselves from all obligation. They no longer make visits except among their most intimate friends. Their participation in social functions is limited to the acceptance from time to time of an invitation to a card party, a dinner, or an "at home." And to make it less trying for them, the smoking-room is always at hand, offering a refuge to those important beings, who would blush should they be discovered looking amused in the centre of a group of women.

An English journal of this Province could still during the last few years give testimony that the French Canadians held the monopoly of gallantry, and add that Anglo-Saxon manhood was becoming polished by contact with us. I fear that we are on the road to merit less and less such praise. That flower of French civilization, which our fathers kept alive so long,—gallantry—is dying, or at best is so withered that we recognize it not. The courtesy which, without effort, seems to seek occasion to exercise itself, that exquisite politeness extended without distinction to all, is too heroic for these positive times. We put ourselves out now-a-days only for those who please us.

Balls are little frequented except by the young. Parents are not generally invited. The liberty of going out under the chaperonage of a brother, or with several sisters or cousins, seems to present no objection to the parents and is tolerated by the most austere. For many among the middle class the idea of pleasure is associated with good works. Charity bazaars, the profits from which have covered the country with magnificent institutions, are invariably organized by women. In the small towns, the annual bazaar for the hospital is a sort of fair, which unites for a special occasion all ranks, offers a bewildering spectacle to the peaceful villagers, and is a lively break in the eternal monotony of their existence. In these charitable gatherings, in these benevolent undertakings in which all unite, passions usually kept under are given full swing: devotion, vanity, coquetry, charity, love of rule, self-sacrifice, jealousy—human impulses ordinarily disguised beneath rustic timidity, smothered in the colourless banalities of every-day life, find here, under cover of a good motive, a harmless outlet. What a windfall for a stagnant population! What a feverish time is this of domestic disorder!

In the country the style of life differs very little from the customs we have described. As the same language is spoken from one end of the Province to the other, so they have the same customs: one identical fashion of directing the employment of time, the love of ease, of luxury, carelessness for the morrow, abound everywhere, notwithstanding many exceptions. It must be observed that the closer we approach to the labouring classes, the slenderer grow the means, and the more the importance of the woman augments. In the home of a labourer she is the most interested partner, without whom nothing can be concluded. In the fields she is the supreme arbitrator whose influence directs her husband, often even to the casting of his vote. "It is the goodwife who decides that," the countryman will readily tell you. Among these good people the enormous amount of work contributed by the woman, as her share of the family interests, gives her, over her own, a great moral authority.

The proverbial hospitality of the French Canadians, like all the good traditions of our race, has been maintained more fully among the country people than anywhere else. The guest is always received with perfect breeding. The smallness of the house or the want of means are not valid reasons for dispensing with a cordial welcome;

rather would they do without food for a week, or give up their own beds.

The recurring fête-days cause great sensations in rural districts. In the large kitchens, where swarm the whole family, feasts and prospective joys are prepared. While on the stove, encumbered with simmering pots, the odorous doughnut is fried under the superintendence of the mother, others knead pie crust into innumerable tarts, season the stews or pluck the fowls that shortly will be put in the store to freeze. In a corner, out of the way of the comings and goings of the cooks, one of the daughters may be seen ironing the lace for the dresses to be worn at supper on Christmas night. Another again, in the embrasure of a window, bends absorbed over the hat she is trimming. An interruption is made by the children coming in from school; forgetting to shut the door behind them, they, attracted at once by the savoury fumes, beg for scrapings, in a manner suggestive of gluttony. The time of abstinence in which these good things are manufactured gives to them an added charm and is worth a lot to the greedy little girl not yet obliged to fast who is constituted "general taster."

If you were to ask a woman living in the city for her political opinions, she would find a difficulty in expressing any one of them. It is true that in a colony where public affairs are generally limited to the administration of finance, opinions do not run about the streets. However, in the country one finds the type of the female politician. Debates on political personalities, discussions on how to vote,—these again are a safety-valve for the ardour of certain combative natures. The woman, as well as the man, yields to prejudice. She is "rouge" or "bleue" by birth or by marriage; she defends her colour with an extreme and vehement sincerity.

The sentiment of nationality, or the patriotic idea is not strongly accentuated, for want of cultivation. She calls herself simply Canadian, signifying the opposite of English,—that is, of French origin. It is not out of the way to mention that the National Song of the Province of Quebec celebrates the "sweet eyes" of Josephte, and begins with the words

"Vive la Canadienne."

I may be permitted in my turn to render to her, in closing this imperfect sketch, a just testimony.

In spite of some things lacking in her up-bringing the French Canadian woman represents in the hearts of her people,—wisdom. Those who are privileged to attain to her confidence, find there good counsel. Her sweetness, like oil, softens manners. Her uprightness, her native purity, have their unconscious influence. She preserves the worship of the ideal. She transmits from generation to generation, by example and heredity, unaffected goodness, moral and physical health. Her country does not ask of her brilliant action, nevertheless the beginnings of our history show that she knows how to perform noble tasks. Since then, in more peaceful times, courage has never failed her in the accomplishment of her patriotic rôle as chief partner in the work of expansion of the French Canadian nation.

She is not a Spartan,—but something else and better,—a good mother.

MADAME DANDURAND.

Home Life in the West.

The term "The West" is used by Canadians to cover the vast region which stretches from the Province of Ontario to the Pacific, through a thousand miles of rich prairie, and through nearly another thousand miles of the most magnificent mountain scenery in the world; and from the international boundary of the United States on the south to the Arctic Ocean. This great tract includes the Provinces of Manitoba to the east, and British Columbia to the west; with the four territories of Assiniboia, Saskatchewan, Alberta, and Athabaska lying between. Of these, Manitoba and a large portion of the Territories combine to form the unrivalled wheat-belt of the world. Cattle, sheep and horses are already extensively raised in the ranching districts of the Territories. British Columbia holds the proud position of having within herself everything needful to make any country prosperous. Her mineral resources alone make her the wonder of the world; her timber forests are of great area and very valuable; and the same may be said of her fisheries, while her valleys abound in fruit, agricultural products, and rich pasturage.

The people of this great "West" are diverse in origin, character and condition; but whether found on the prairie, in the mountains, or by the sea, they are ever a buoyant and a hopeful people. This may be due in part to the exhilarating atmosphere, or in part to the boundless resources of their inheritance, and, notwithstanding the hardships of pioneer life, their faith in the country remains supreme. The majority of the first settlers of the West were from the older provinces of Canada, men and women of enterprise and of resource, who have placed all future comers under obligation to them for their wise efforts in laying broad and deep the foundations of religion, education, and good government.

It would be impossible in this short paper to enter fully into the home life of the West. Suffice it to say that city life here does not differ greatly from city life in other places. The progress, however, of these western cities is marvellous, and they vie with each

other in adopting all modern appliances and improvements, such as electric lighting for streets and dwellings, good drainage and water-works, and the larger ones have systems of electric street cars equal to any in existence. The educational and philanthropical institutions are of a high order, and the churches keep pace with the increasing population.

But to turn to our prairies, what words shall we use to picture them? They are ever beautiful and, to the educated eye and ear, full of wonderful harmony. One feels only pity for those who find a Manitoba prairie monotonous! The sunrises and sunsets are at times overawing in their grandeur, at times thrilling in their beauty. A prairie thunderstorm, with the whole panorama of sky before one, illuminated by flash after flash of vivid lightning, is a sight never to be forgotten. Again, what could be a more gladdening sight than our great fields of golden wheat, and how charming is the refrain of the wind sweeping through their undulating billows. Truly the golden harvest of the prairie yields a richer and more reliable return than do the mines of the world-famed Klondike. From the time that the brave little anemone pushes its head above ground in spring, until the frosts of winter set in, the prairie is covered with a constant succession of flowers, among which are the sweet prairie-rose, the golden rod, the orange lily, the wild sunflower, the purple aster and a host of others. Many on the prairie have now fine gardens and rejoice to find that flowers, small fruits and vegetables will grow here abundantly and in the greatest perfection. Tree-planting is receiving great attention, and Arbor Day is one of our best observed holidays.

The Federal Government of Canada has wisely established experimental farms throughout the West, which afford object lessons in the cultivation of grains, grasses, fruit trees, shade trees, ornamental shrubs and flowers. The marked improvement in their establishment in the lawns and gardens of both city and country homes, and in the quality of farm products, is the best possible proof of the value of these institutions. Already on many farms comfortable and well-appointed houses replace the little, bare, wooden, or log ones of a few years ago; the fields are better cultivated, and the stock are in better condition, while many farmers own a substantial balance in the bank.

Pioneer life on these farms has borne most heavily on the women, because of the difficulty in procuring reliable domestic help.

We trust that a satisfactory way may be found of bringing the surplus supply of trained house servants in older lands into touch with the pressing need and the great demand for it here. Home-making anywhere depends greatly upon the character of the mother, and the West has reason to be thankful that so many of her mothers are refined and educated women. That they are brave, intelligent, and self-reliant to a degree, is equally true, or they would scarcely have chosen to become pioneers in this country of "magnificent distances." Woman on the prairie has a noble work to do in holding up high ideals of truth and righteousness in everyday life, in teaching her household to love work for its own sake, and to accept reverently from the Great Giver those bounties of nature which here come so directly and so lavishly from His hand.

It is to mothers in this busy, new land that we must look for intelligent interest in all that concerns the welfare of the home. They must be not only tender and true, but also broad-minded and wise, that their sons and daughters may prove worthy of their grand heritage. Good books and bright magazines are as needful as bodily food and clothing, if we are to fit prairie boys and girls for that place "in the world's broad field of battle" which is their birthright. There is no better training for the highest type of citizenship than is afforded by the full, free life on our prairie farms. On them is to be found room for the exercise of every talent and scope for every energy. In the winter months there is ample time for music and companionship with the world's best writers. Although the work on these farms is hard and at times absorbing, yet there is opportunity found for picnics and fairs in summer, and for skating, hockey, curling and sleigh-riding in winter,—our Manitoba being as truly "Our Lady of the Sunshine" as she is "Our Lady of the Snows."

Given a glorious land, and a brave, self-reliant, hopeful people, may the West ever be a stronghold of Freedom, a happy home for millions.

JESSIE McEWEN.

CHAPTER III.

Legal and Political Status of Women.

Legal Status of Women in the Provinces of the Dominion of Canada.

(Except the Province of Quebec.)

A concise epitome of the laws is all that can be expected in the following article, owing to the limitation of space. The Ontario law is taken as the theme, with brief allusions to differences in other Provinces. The subject will be dealt with under the following heads:

(1) Infants—Those under 21 years of age. (2) Unmarried Women. (3) Married Women.

INFANTS.

The rights and liabilities of infants of both sexes are almost identical. They can make no valid contract except in a few instances, as for necessaries and for earning purposes. They are in the eye of the law infants until they reach the age of twenty-one years and therefore under guardianship. In Ontario only the most important contract in the lives of men or women may be made by infants of the age of eighteen years without the consent of their parents or guardians, viz., marriage.

By the Common Law of England, children belong to the father, —they are his, and his only. As Blackstone puts it: "Mothers, *as such*, are entitled to no power, only reverence and respect." The father is sole guardian of his infant children, and no contract before marriage that the mother is to have the custody and control of the children of that marriage is binding on the husband, nor will the courts enforce it. Nor will any contract before marriage that the children shall be brought up in a faith other than that of the

father's be binding upon the intended husband. Even on the death of their father, the mother has no more rights in regard to the religious education of her children than a guardian appointed by the father, and should she attempt to bring them up in a religion different to that of the father, the court can and does interfere by appointing guardians.

In the Province of Nova Scotia an ante-nuptial contract as to the religion of children is valid.

A father may bind out his infant children, apprentice them, give them in adoption, educate them how and when he pleases, and in what religion he pleases. He is entitled to all their earnings until they reach their majority. In fact he has control and custody of their persons until they reach that age.

A mother stands legally in exactly the same position as a stranger. Morally, they owe her some kind of respect and perhaps obedience. A father may appoint by will a guardian or guardians to his infant children and oust the mother altogether. By the Act of 1887 the law has been changed in Ontario in the following particulars:—The mother is guardian on the death of her husband should no testamentary guardian be appointed by him. But should he appoint a guardian or guardians or should the court do so (which has also the power where the father does not), the mother is allowed the privilege of acting in conjunction with those so appointed. Provisionally the mother may appoint by will a guardian but that guardian cannot act except the court considers the father incapable. Where a mother happens to be sole guardian on the death of her husband, she cannot apprentice her children except with the sanction of two Justices of the Peace. This is evidence that the judgment in law of a mother is not considered sound, since she cannot be trusted with the welfare of her children. In Manitoba the Court is empowered to appoint the mother sole guardian, notwithstanding the testamentary appointment by the father.

In the case of the adultery of the mother, she is not entitled even to see her children, but it is not so in the case of the father.

The criminal law for the Dominion is embodied in the Criminal Code, many sections of which aim at protecting girls and women who are infants-at-law.

In the case of seduction, consent cannot be pleaded by the Defendant, unless the girl be over the age of sixteen years.

A stranger to a girl under fourteen years is liable to imprisonment for life and to be whipped, if he procures the prostitution of such girl (see sections 61 and 269), but a mother for the same offence is punishable by fourteen years imprisonment only. Should a mother procure the prostitution of her daughter above fourteen years, she is liable to five years while a stranger is only liable to two; or, in other words, a mother is less criminal than a stranger when her daughter is less than fourteen and more criminal than a stranger when the girl is over fourteen.

Again, a guardian who is accessory to the prostitution of his seventeen year old ward is liable to five years imprisonment, but only to two years if he himself is the principal criminal.

Under the code men only are liable to be flogged. The wholesale flogging of girls and women for many centuries, and down to the year 1820, had such a demoralizing effect that the punishment was abolished in that year in respect to the sex.

UNMARRIED WOMEN OVER 21 YEARS OF AGE.

With regard to personal and property rights unmarried women are in the same position as men. Widows may, for legal purposes and without impropriety, be included for the nonce among the single.

Apart from certain civic disqualifications and professional exclusiveness, our old common law never thought fit to impose disabilities on single women, who, when of full age and of sound mind, have always been left free to manage their own property, whether real or personal, and to make and alter their wills and codicils as and when they, in their good sense or caprice, might think fit. No family council of males ventured to control them, nor was any limit placed either upon their acquisitiveness or their powers of inheritance. Single women amongst us have from time immemorial bought and sold, kept shop and farm and inn, driven to market, collected their rents, made their investments, sued their debtors, compounded with their creditors and in a word lived their life exposed to nothing worse than a good deal of time-honored and heavy jesting about their "single blessedness."

The Mines Act prohibits the employment of women and girls, and under the Factories and Workshops Acts, there are certain restrictions on their labor. Otherwise they may legally enter any profession or calling and engage in any business trade or pursuit outside the Army, although custom may exclude them from some occupations.

The only profession now closed to women in Ontario is the ministry, and probably for the reason held in two of the States of the American Union, namely :—She is too good, being an "angel," and the contrary opinion—She is too full of evil, being the cause of the fall of "man."

In the Province of Ontario only, has she full status at the Bar. Having all the rights and privileges of a Barrister, there is no legal disability to her being a Bencher, Queen's Counsel, or Judge.

All women are prohibited from sitting either as Aldermen, Councillors, or as Mayors or Members of either Houses of Parliament, but in Ontario unmarried women may vote at all municipal elections, provided they possess the same property qualifications as men.

MARRIED WOMEN.

Woman's legal position changes considerably on her marriage.

Our ancestors insisted upon treating marriage as a suspension of the independent existence of the wife, and as an absorption by the husband of the woman's person and all her belongings, of whatsoever nature or kind, notwithstanding that the husband solemnly declared at the altar :—"With all my worldly goods I thee endow."

This notion of unity of husband and wife, meaning thereby the suspension of the wife and the lordship of the husband, seems to have been particularly agreeable to the whole race of English jurists, tickling their grim humor and gratifying their very limited sense of the fitness of things. How pleasantly, how good humoredly does the great Blackstone handle the theme in the first book of these inimitable commentaries of his : "Even the disabilities that the wife lies under are for the most part intended for her protection and benefit—*so great a favorite is the female sex with the laws of England.*"

Lord Lyndhurst was the first lawyer of eminence, it is said, who denounced this unity. One instance still remains where the unity seems preserved, for example :—If $5,000.00 is bequeathed to Jane, Peter and John in equal shares, and Jane and Peter should chance to be husband and wife, the legacy is divided, not into thirds but into halves, for Jane and Peter are treated as one person, and take but one half between them, whilst the lucky John goes off with the other.

A married woman has not full contractual powers. She is capable of entering into or rendering herself liable in respect of her

separate property, real or personal, on any contract, or of suing or being sued, may deal in shares, stocks, debentures, or other interests, of whatsoever nature or kind, and become a party to any mercantile paper, as bills of exchange, promissory notes, drafts, etc., and therefore bind herself as surety in exactly the same manner as if unmarried.

Her liability, though, on any contract is never personal (as in the case of a man or an unmarried woman) but proprietory, that is in respect to her separate property.

Under the Ontario Married Woman's Property Act of 1872, it has been decided that no contractual power was conferred upon her, except in respect to separate property.

Under the Act of 1884 her contractual powers, though extended in regard to her separate estate, are not enlarged ; nor are they under the Act of 1897.

They may, however, be said to be extended under the latter Act in so far that the existence of free separate property at the time of entering into a contract, or incurring a liability, is not, as formerly, a condition precedent to the making of a valid contract.

A married woman may hold property without Power of Anticipation (this is Judge-made law), that is she can neither anticipate the income nor principal. As it can be attached by legal process, only in a very exceptional case, the unique advantage of the married woman's position is, "that she can use the restraint to discomfit her enemies and defeat her creditors, and when it suits her convenience get the Court to remove it."

The effect of a provision of the Act of 1897 is to make property acquired by a woman, after the death of her husband, liable to satisfy a judgment on a contract entered into while married. Under the former Acts, only separate property would be bound, and this is still the law in Manitoba.

By the Married Woman's Property Acts of Ontario and New Brunswick, any married woman may now have, hold and dispose, by will or otherwise, of all her real and personal property acquired or devolving upon her at any time in the same manner as if unmarried.

Except in Ontario, in the event that she were married on or before the 2nd of March, 1872, and the property was acquired or devolved upon her either before that date or between the 30th of December, 1877, and 1st July, 1884, when the husband's concurrence

in the deed is still necessary, in order to convey his own interest in his wife's property.

The Married Woman's Property Acts were introduced into the other Provinces in different years, viz: Manitoba, 1875; New Brunswick, 1896; Nova Scotia, 1st January, 1899; Prince Edward Island, 1896; British Columbia, 1887; Northwest Territories, Jan. 1st, 1897. The law may be stated as follows:—That any married woman may have, hold and dispose of, by will or otherwise, in the same manner as if unmarried, all her real or personal property, acquired or devolving upon her, on and after the coming into force of the aforesaid Acts in each Province respectively. The consent of the husband to his wife's will is still necessary in New Brunswick and Nova Scotia.

Except in the Provinces bordering on the Atlantic Ocean, a strange anomaly of the law appears where a married woman is a trustee of an estate as an executrix. If beneficially entitled to realty she can dispose of it without her husband's consent, but if entitled in a representative capacity as trustee she cannot transfer the legal estate without his concurrence or without going through the cumbersome process under 3 and 4 William IV., Chap. 74, and while she can engage in the more important task of suing in respect of her trust estate, she cannot perform the far more simple operation of conveying the legal estate without his leave, nor can she transfer the legal property held as trustee by her without his concurrence, except it fall within one or other of the classes specified in Section 10, R.S.O., Chap. 163.

All the earnings of a married woman are her separate property, whether gained or acquired by her in any employment, trade or occupation, in which her husband has no proprietary interest, or by the exercise of any literary, artistic or scientific skill.

The old law required the consent, express or implied, of the husband to his wife's engaging in any business, occupation, &c., and as our statute is silent on that point, his consent would seem still necessary in order for a married woman to earn in the employ of another. For example, should she go out as a domestic, he could serve her employer with notice to discontinue her services, and should her employer refuse, the husband would be entitled to an action for harbouring. The reason given is that a wife might put an end to the matrimonial relationship without his consent, and for no fault of his, a power which it is said could not have been the intention of the Legislature to confer upon her.

However, it seems that, should she engage in any business, &c., or follow any profession, trade or calling, on her own account, that is, not in the employ of another, her husband is powerless, inasmuch as he has no one to take action against except herself. Therefore, although a husband cannot now confiscate his wife's earnings, yet he may in many cases paralyze her power to earn by prohibition.

In Nova Scotia the written and filed consent of the husband is necessary in order for a married woman to be entitled to her earnings from any business, and in Prince Edward Island she is not entitled to them in any case, except a separation has taken place between the spouses.

A husband has still to a limited extent custody and control of his wife's person. The custody lasts now only till he has been guilty of cruelty or a separation has taken place between them. He can commit a rape upon her and is not liable to an action, even although he communicate to her a disease of a most loathsome nature. The restraint must not endanger her life or health.

The Jackson case of 1892 abolished all decrees for the restitution of conjugal rights. Lord Esher, in a highly rhetorical judgment, simply danced upon the common law, but Lord Justice Fry, though he moved in statelier measure, being in truth encumbered with the learning on the subject, agreed with the rest of the Court that a husband has no right to restrain his wife and keep her in custody.

On the death of a wife intestate, it appears that where a husband is entitled as Tenant by the Curtesy (that is, a life interest in his wife's real estate) he may also, under 29 Charles II., Chap. 3, Sec. 24, take out Letters of Administration to her personal estate, and as such administrator appropriate it to his own absolute use, even although there are children living.

A wife is entitled to Dower in her late husband's estate, except in Manitoba and the Northwest Territorities, where it has been abolished. A mother has in Ontario the same rights as a father in case of inheritance under an intestacy. But in the other Provinces, the father takes the entire estate to the exclusion of the mother.

CLARA BRETT MARTIN.

Legal Status of Woman in the Province of Quebec.

The study of woman's legal status means to describe her position in civil society, enumerate her rights, gauge her sphere of activity, and define her capacity.

The law has grasped, in order to regulate, every phase of human existence. At the very dawn of our lives, like an immense net, it spreads over us for all time to encompass us. We are at once entangled in some of its meshes, and, willingly or not, we must bend before its irresistible force. The law asserts itself, and according as we are minors or majors, married or single, husbands or wives, it accords us rights and imposes obligations more or less extensive, within limits that are strictly defined.

The unmarried woman, whether maid or widow, has in private life precisely the same legal capacity as a man; like him she has control of her civil rights; she is free to act and enjoys the administration of her own property.

But, if the code declares the equality of the sexes within these limits, on the other hand it is adverse to its recognition beyond them; hence it declares women incapable of performing certain functions that are considered as public, such as tutorship and curatorship. Only the mother, and other female ascendants during widowhood, can act as tutrices of their children and grandchildren. However, by exception, the wife may become curatrix of her interdicted husband.

Has the woman, about to be married, any conception of the change about to take place in her legal status? Does she realize all that the "Yes" which she is about to pronounce implies? Once this step is taken, her freedom, her belongings, everything that concerns or interests her will undergo an immediate change.

The code runs thus:—

"A husband owes protection to his wife; a wife, obedience to her husband." And in order that this dependence of the wife may

be really effective, and that the protection which the husband gives her may not be a meaningless phrase, the law makes her incapable of acting in any capacity, and deprives her of the exercise of every civil right except that of making a will, which remains inviolable. The privileges and advantages of civil life which adults, without distinction of sex, enjoy, are forbidden to the married woman. Her personality is blotted out and extinguished, and is absorbed by that of her husband to such an extent that, whether she desires to acquire or to dispose of property, to receive a donation, to take her share in a succession, to take the first step either to engage in business, or to devote herself to some industry, to make a defence in law, or to institute an action; or whether she wishes to favor some one, to incur obligations for others, to bestow gifts on her children, or to give them a start in life, etc., every act is absolutely null and void, no matter how just, reasonable, or advantageous to her. So absolutely null indeed that, even if she were willing to ratify later, during her widowhood, or with the consent of her husband, any act to which she had consented without her husband's authorization, for example, the acceptance of a donation made to her by an ascendant, she could not do it, for where nothing has existed there is nothing to ratify. Here we have then, in all its harshness, a succinct recital of the incapacity of woman during her married life.

But does the law aim at reducing her to complete inactivity; must her role remain absolutely passive? By no means. What then will lighten this burden of incapacity that oppresses her? The husband by his authorization can free her. From the moment that she receives his authorization the wife regains her capacity, and acts done by her thus authorized, are good and valid, and are sanctioned by law. If she desires to sell her immovables, to hypothecate them, to receive a succession, to accept a gift, to transfer a property to her children, she can perform all these acts of civil life provided she be authorized.

The wife duly authorized, then can incur every kind of responsibility, with the exception that she cannot bind herself for her husband. This wise disposition is an effective protection accorded by law to the wife, to guard her from the importunities of her husband, and allow her to preserve her own property intact. The law, however, allows the wife to make advances to her husband, to pay his debts, contemplating that she,

in despoiling herself of her own property, will realize the consequences. But the law, in forbidding the wife to bind herself for her husband, takes care to protect her against the danger of those liberal acts which are readily performed when, without giving anything at present, one guarantees to fulfil an obligation, not expecting to be ever called upon to do so ; acts, which daily observation teaches us, are the ruin of so many.

Another restriction attached to the capacity of women during married life, and one which attaches also to the husband, is that which forbids either to benefit the other so long as the union lasts. The liberalities which they may mutually bestow during this period are in principle all reimbursable upon the dissolution of the marriage.

Can the husband by a general authorization empower his wife to enjoy true freedom and thus evade the rigor of the law? Our laws have anticipated this and expressly forbidden any such general authorization. The wife's actions must be specially controlled by the husband ; a general authorization by the husband is valueless, it must be special in every case.

Let us state beforehand that in certain conditions the wife can by contract of marriage reserve for herself the power of administering her property ; but we shall see at the proper time and place that this power does not contradict the principle of incapacity which affects the married woman, and is otherwise felt under every matrimonial regime.

Has a wife no appeal from the decision of a husband, who refuses his authorization when she requires it? Yes, she has an appeal ; she can apply to the judge, who will authorize her if he is satisfied that it is proper. In return for this surrender of her freedom, for this self-denial, what does the wife get from her husband? The answer to this question is that the husband is obliged to receive her and to supply her with all the necessaries of life, according to his means and condition. He must receive her, but she must follow him wherever he thinks fit to reside ; her nationality is absorbed in that of her husband, according to that popular old adage : "Qui prend mari, prend pays." She who takes a husband takes also his nationality.

Husband and wife mutually owe each other fidelity ; their vows are sacred. Their duty is reciprocal, but the law enforces it by unequal sanctions. Woman's adultery is abominable, and she who

commits adultery can be punished by a condemnation pronounced by the courts. The wronged husband can always demand separation.

But if on the contrary it is the husband who is the guilty one, the wife cannot invoke this fault as a cause of separation unless he keep his concubine in their common habitation. A moment of weakness for a person in his house and an accidental fall with her, is not sufficient to bring the husband under this provision of law.

Although the principle that marriage cannot be dissolved is strongly supported by the code, the Federal Parliament has power to pass special acts of divorce.

Let us consider for an instant the situation which is brought about by the relations between a mother and her children. The civil law, in harmony with the natural and moral law, lays down this precept: A child, whatever may be his age, owes honor and respect to his father and mother. Their titles to respect and honor from their descendants are in effect the same; the power and authority given them by nature are derived from the same source; but the father alone exercises this authority during marriage, the mother surrenders hers; she gives up this right along with so many others. When the husband dies she resumes it in its entirety.

We all know how far custom modifies this arbitrary and rigorous law of paternal authority, which has so little regard for the susceptibilities of a mother. Custom allows the mother to exercise, in the education and moral training of her children, a much greater influence than is given her by law. Let us hasten to add that the legislator foresaw that it was necessary to forestall the conflicts between father and mother, while leaving as far as possible the salutary influence of the latter to be exercised over her own for the best welfare of the family. Alongside of the paternal authority he (the Legislator) has established the right of the mother to supervise her children; a right which she can exercise although she is separated from her husband and although she is refused the guardianship of her children.

To what extent has woman control of her property? We speak here of a married woman, for we know that an unmarried woman can exercise her own sweet will over her property from the moment that she attains majority. The law which regulates these powers varies with the regime under which she marries. The

matrimonial regime determines the distribution of their wealth between husband and wife as well as the rights and duties which its possession implies.

The choice of a regime must be made with great discrimination, since after marriage it cannot be altered, nor can the consorts by mutual gifts remedy the defects of the regime under which they have contracted marriage. The only mitigating provision is that which permits the husband to insure his life in his wife's favor.

LEGAL COMMUNITY.

Legal community is the common law, the regime which the law establishes between consorts, by the mere fact of their marriage if the husband is domiciled in the Province of Quebec. The only way to prevent this is to establish a special regime by contract of marriage. In the legal community, as the term indicates, the consorts each contribute their share to the creation of a common fund of which the husband becomes proprietor and master, and in regard to which their rights are very unequal.

Besides the common fund the consorts may possess personal property called "propres," the administration of which belongs to the husband. However, he cannot alienate the "propres" of his wife without first obtaining her consent.

Accordingly we must divide the legal community into three parts :—

(1) That which comprises the common patrimony.
(2) The "propres" of the husband.
(3) The "propres" of the wife.

The assets of the community are composed as follows :

1. All the property acquired during marriage by either of the consorts by any title whatever ; the revenues derived from the industry of the husband or the salary of the wife if she is engaged in a remunerative capacity, gifts, legacies, all fall into the community, excepting, however the immovables which accrue to the consorts from ascendants, and the moveables or immovables given by others than the latter with the express stipulation that they shall not become the property of the community.

2. All the moveable property which the consorts possess on the day when the marriage is solemnized ; this includes shares in financial and commercial bodies, etc. ; consequently the greater part of modern fortunes.

3. The revenues derived from the "propres" of the consorts.

To sum up then, all the revenues of the consorts of whatsoever nature they may be, fall into the community; and their "propres" comprise no more than the nude ownership, that is to say, the capital only without the revenues of the following properties.

1. Immovables, possessed by the consorts before the marriage.

2. Immovables which accrue to them from ascendants during marriage by gratuitous title.

3. Movables or immovables given or bequeathed with the express stipulation that they shall not become common property.

Now, let us see how the rights of the consorts in the common patrimony are distributed. Although, in a sense, the consorts may be considered joint proprietors, yet the husband alone has the administration of the property of the community. He can sell, hypothecate, alienate or even give them gratuitously if he pleases, without the consent of his wife and without ever being held to render her an account thereof.

The law adds; provided that he acts without fraud. This restriction of the liberty of the husband in regard to their common property, is of very little effect, in so far as the wife is concerned, since there is given to her no means of putting an end to the squandering or reckless use of the common property. It merely signifies that the husband cannot, by fraudulent investments, act in such a way that his wife will not receive her share upon the dissolution of the community; that is, at the period when the common patrimony is equally divided between the consorts or their heirs.

The wife's rights over the common property during marriage are then purely negative; and no way is provided by which she may act for its preservation, except the instituting of a suit for separation of property. She can, however, by virtue of the privileges granted to savings banks, deposit in her own name in the bank, a sum not exceeding $2,000, and draw it upon her own recognizance.

If the husband authorises his wife, common as to property, to act, he becomes responsible for her debts. It is presumed that he gives her a tacit mandate to incur all the necessary expenses of maintaining their household.

The authorization of the judge may replace that of the husband and enable the wife to act; but the obligations thus contracted

with the simple authorization of a judge do not bind the husband; the wife alone bears the responsibility.

By what title then does she bind the common patrimony against the will of her husband? Is it because she has contributed to its formation? Or, is it on account of what she has brought into it? To think thus, would be to have but a slight grasp of the spirit of the law; let us remember that the wife, common as to property, is deprived of all her possessions in favour of her husband; they are no longer hers, or at least, she has only an eventual right over them.

How then are the creditors of the wife judicially authorized to be paid? Will they seize her "propres"? But let us not forget that she does not receive the revenues. Then will they be paid out of the capital? But this would deprive the husband of his right of enjoyment. The creditors must wait until the dissolution of the community in order to be paid. These principles being established, it will be easy for us to understand the following table, which gives a complete statement of the assets and liabilities of the community:

ASSETS.	LIABILITIES.
1. Property acquired during marriage, excepting immovables derived from ascendants and property given with the express stipulation that it shall be excluded from the community.	1. The maintenance of the consorts, the education and support of the children and all the other charges of marriage.
2. Movable property possessed by the consorts on the day of the marriage.	2. Debts of the husband before marriage.
3. Revenues of their "propres" or personal property.	3. Movable debts contracted by the wife before marriage, provided they are established by an authentic deed anterior to the marriage, or by a deed which before that event had acquired a certain date.
	4. Debts of the husband contracted during marriage.
	5. Penalties incurred by the husband.
	6. Debts contracted by the wife with the authorization of her husband.

The common patrimony then must bear the costs of supporting the family under the exclusive administration of the chief; thus the debts of the wife are paid out of the community only in so far as they are authorized by the husband. However, as we have remarked in paragraph three of our table, the community is bound to

liquidate the obligations that the wife has contracted before her marriage. It is, therefore, important that the husband should be careful least he be wrongly informed by his wife, and that the latter take no advantage of this sole gap left in the enclosure that hedges in her lost liberties, to impose debts contracted before their union upon the former. All this has been provided for; the husband is not obliged to pay the debts of his wife contracted before their marriage, except in so far as they are duly defined upon the day of its solemnization.

We have remarked above, in paragraph six, that the community bears the penalities incurred by the husband for crimes or debts. This law, to a certain degree, burdens the wife with responsibility for the faults of her husband; since the fines to which he is condemned impoverishes the patrimony by the amount thereof, and reduces the future proportion that she will derive from the patrimony upon its dissolution. There is no reciprocity is this case. If the wife is guilty of some misdeed and is condemned to a pecuniary punishment, she suffers at the dissolution of the community in respect to her personal property only, in order that the husband may not be affected in his enjoyment of the community. "Dura lex, sed lex," the law is hard, but it is the law.

So far, doubtless we have discovered that this phrase, "legal community" has a somewhat derisive signification as regards the wife

This regime of authorization indeed, does not deserve such a title, were it to remain indefinitely as it is during marriage. We can say in very truth that the community has no true meaning until the moment of its dissolution. Then only is the wife placed upon a footing of equality with her husband in the exercise of her rights in the community. At this moment, indeed, she acquires privileges which, to a certain extent, compensate her for the obscure role that she has played during the marriage.

The dissolution of the community takes place at the death of one or other of the consorts, and also in the case of separation.

The community is then divided into two parts, one of which goes to the husband and the other to the wife, or their representatives.

The pretakings of the wife take precedence over those of the husband, and she enjoys the great privilege of choosing either to

accept or to repudiate the community. In the latter case she is freed from any contributions to the debts chargeable to the community—even her own.

Rigorous as the law is for the wife during marriage, equally generous and mild does it become after the dissolution; this is manifested in the dower.

Dower is the right of survivorship enjoyed by the wife and taken out of the property of her husband. It has a place in every matrimonial regime. This right allows her as usufructuary to receive the revenues of half of the immovables which belong to the husband at the time of the marriage and of those which accrue to him during marriage from his father or mother, or other ascendants; that is to say the half of nearly all the propres of her husband. There is nothing to prevent the husband from granting to his wife a conventional dower by contract of marriage.

The immovable property subject to dower is irrevocably burdened when once the dower has been registered, and without the renunciation of her dower by the wife, the alienation of the property by the husband does not free it from that charge. The wife is always free to renounce her dower either wholly or in part, by contract of marriage or otherwise during marriage. As a matter of fact a clause is now almost invariably inserted in marriage contracts renouncing this dower; so universal is this that many now clamor for the abolition of dower altogether. Why will not the women themselves take the trouble to study a question which is of the highest importance to them?

The narrow space prescribed for us in which to cover a subject so vast will not allow me to more than mention the different matrimonial systems created by contract of marriage.

They are :—

(1) Conventional community.

(2) Exclusion of community.

(3) Separation of property.

In conventional community, the parties, while coming under the ordinary rules of legal community, stipulate at the same time certain special dispositions relating to the composition of the common patrimony.

In the case of exclusion of community, the property of the consorts is no longer blended in one, but the wife renounces

the enjoyment of her portion in favour of the husband, who alone receives the fruits. For such purpose does he administer his wife's fortune and is bound to preserve the same. He cannot, however, alienate his wife's capital without her previous consent. This system is of very slight advantage to the latter.

In the case of separation of property, each of the consorts retains his or her personal property. This regime differs from the preceding one inasmuch as the wife, herein, retains the administration of her property and the ownership of whatever revenues it produces. But she cannot be party to any serious transaction, tending to the alienation of her immoveable property without previously having obtained her husband's authorization. Thus women, separated as to property, may of their own initiative increase their wealth. But their limited knowledge of financial operations, and the lack of completeness in this phase of their education, are such that in practice they always leave the administration of their fortunes to their husbands; and this by a mere tacit mandate. Accordingly the code ordains that the husband who has enjoyed the revenues of his wife's property, with her consent, is not obliged to render her any account of the fruits thereof which have been consumed.

Finally, it may be concluded from this article on the legal status of woman, that, as far as she is concerned, in all cases, except in simple administrative acts that are permitted her when she is separate as to property, the wife, without her husband's authorization is incapable of performing any acts whatsoever of importance, that might tend to the acquiring of new property, or the alienation of her capital. She cannot increase her responsibilities without the concurrence and agreement of the one to whom she has devoted her life.

In general the woman exercises her activity in a sphere of action more restricted than the limits traced by the hand of the law. In truth it is only, as it were, by exception and on isolated occasions in her existence that she touches the confines of an ever-increasing domain. But the law is unbending, and only becomes more generous after reiterated assaults, and when the impression of customs make it clear that it must expand and progress.

MARIE GÉRIN LAJOIE.

The Political Position of Canadian Women.

Many of the statesmen of the Anglo-Saxon race, who stand higher than their fellows, and scan the political horizon, see in the distance the sure coming of the enfranchisement of women. Some of the leaders, such as Lord Salisbury, would welcome the woman's vote as a factor for good in the politics of England. In Canada, Sir John A. Macdonald went so far as to insert a clause conferring the franchise on widows and spinsters in his Franchise Bill of 1883, but public opinion was so strongly against it at that time that he withdrew it.

Canadian women themselves, until lately, have taken very little interest in this movement, and a few years ago, were, as a whole, antagonistic to it. However, at the present time almost every Canadian woman, who is at all interested in questions of the day dealing with education, philanthropy, or social life, is in favor of some form of woman franchise, either school, municipal, or parliamentary. This rapid change of opinion and its causes make an interesting study. The higher education of women, their organized efforts to ameliorate the condition of the poor, or benefit the community, their position in the labour market necessitating laws to protect their interests and welfare, have taught our women that on this account it would be well to have a direct influence upon those who govern. Personal influence, of which we hear so much and which, in its place, is powerful, is very slow in action. The woman is queen in her home and reigns there, but unfortunately the laws she makes reach no further than her domain. If her laws, written or unwritten, are to be enforced outside, she must come into the political world as well—and she has come.

No woman in Canada has a vote for any law-maker, either Federal or Provincial; her political position, therefore, as far as the franchise is concerned, is confined to municipalities, which can

only make by-laws that relate to the execution of existing laws. But although women have no direct vote, they have, by much labour and united effort, effected some important changes in the criminal code and civil laws, as well as in the political position of women in municipalities. The women's societies which have accomplished the most, if not all, of these changes are the National Council of Women, non-sectarian and the most representative; the Dominion Women's Christian Temperance Union, the largest and best organized; and the Dominion Woman's Enfranchisement Association. The following sketch of what has been accomplished in the past few years in the different Provinces will show how effectively these societies have worked. It is noticeable that the older the Province, the more conservative it is on the question of the enfranchisement of women. The Province of Quebec has reluctantly followed the others and is still very much in the rear. While protecting woman as a ward of the State in regard to property in every possible way, Quebec promptly deprives her on marriage of even those voting privileges which, as a spinster or widow, she formerly possessed. New Brunswick has a record such as no other Province possesses. The Hon. W. R. Emmerson stated in the New Brunswick Legislature, 21st of April, 1894, that: "In 1783, when New Brunswick was made a Province, women had a right to vote and did in the elections. This right was taken away from them in 1791." British Columbia heads the list in giving voting privileges to married women. As a property holder a married woman may vote in municipal matters, and on the licensing of liquor in her immediate vicinity; and as owner of property, and as wife of ratepayer, in school matters. The strongest barrier to equal suffrage is the idea that the husband represents the wishes of the wife. We find that British Columbia has taken three steps in advance of this idea: a woman is not represented by her husband when it concerns property, the children's education, or the liquor question.

In the PROVINCE OF PRINCE EDWARD ISLAND, an Act was passed in 1888 giving to widows and spinsters owning property the right to vote in municipal matters. In Charlottetown, in 1896, one hundred and sixty voted for mayor and councillors. An Act passed in 1899 made women eligible for appointment on School Boards.

In the PROVINCE OF NOVA SCOTIA, a bill for the enfranchisement of woman was defeated in 1893. In 1894, a bill for equal

franchise was defeated by one vote. In 1895, a bill for partial franchise for women was defeated by nine. The second reading of this bill provoked a long discussion. These bills were all introduced in response to petitions from the Women's Christian Temperance Union. In this Province, municipal franchise was first granted to widows and spinsters in 1887—(C. 28). The Act of 1895—(C. 1)—permits widows, spinsters and married women, if ratepayers, to vote on school matters. A married woman having property in her own right, provided that her husband is disqualified, may vote in municipal elections under the provisions of the Married Woman's Property Act. In the City of Halifax (Chap. 58 of 1891), widows and spinsters may vote on payment of rates. One thousand women had the right to vote in 1897, but only two hundred and eighty-two exercised it. In 1898, the election of the Mayor of that city was largely due to the woman's vote. Miss Eudora Hilton, of Yarmouth, was the first woman appointed on a Board of District School Commissioners. This was due to the efforts of the Halifax and Yarmouth Local Councils of Women.

In the PROVINCE OF NEW BRUNSWICK, the Legislature, in 1886, gave, unsolicited, to widows and spinsters the right to vote upon the same terms as men at the municipal elections. In 1893, an Act was passed in response to a petition from the Woman's Auxiliary of the T. P. C. A. permitting the appointment of a woman as a School Trustee. This Act was amended (1896, cap. 14 of N. B. Acts), making it compulsory that two of each Board should be women. There are sixteen women now serving acceptably. This Act applies to cities and incorporated towns. In cities the Trustees are appointed, but in other cases the Trustees are elected. An early recognition of women as citizens is found in the Ordinances of the City in 1817. The fishing rights of St. John's Harbour belong to the citizens of Fredericton, and a day was appointed when the citizens drew lots to secure these privileges. Widows of citizens had the right to draw in common with men until this Act was repealed in 1862.

In 1894, in response to a petition prepared by the Maritime Women's Christian Temperance Union, a measure was brought before the Legislature by Mr. Stockton for woman suffrage, which was lost by seven votes. In 1895, Mr. Emmerson's Bill for the partial enfranchisement of women was lost by four. In 1899, Mr. Emmer-

son brought in a measure for full franchise for women ; it also was lost by 27, some members voting against full franchise who would have voted for partial.

In the PROVINCE OF QUEBEC, municipal and school franchise was conferred on widows and spinsters upon the same terms as men in answer to a Women's Christian Temperance Union petition in 1892. The law regarding the school franchise was ambiguous, therefore, in 1899, the Women's Christian Temperance Union petitioned that "Women be made eligible for election on School Boards." The response to this was an amendment excluding women. However, prior to this, in 1891, Miss Merry sat on a School Board in Magog. In Montreal, under the old Charter, only widows and spinsters owning property had the municipal franchise. In 1899 this was amended, adding tenancy with residence as a qualification ; this gave a much larger woman's vote. Partly owing to this additional vote in the last election, in 1900, the Reform Association were enabled to get a majority in the City Council. In December 1898, Mr. Simpson moved in the Legislature that Provincial franchise be extended to widows and spinsters ; the bill was lost on division.

In the PROVINCE OF ONTARIO, in 1884, widows and spinsters were given the municipal franchise on the same terms as men. All women, married or single, if owners of property are entitled to vote on money by-laws when such are submitted to the electors (R. S. 1887). Any woman on the assessment roll is eligible as one of the Public School Trustees and can vote in their election. Dr. Stowe Gullen was the first woman elected. In 1898, Mrs. Boomer was appointed on the School Board of London, Ont. These privileges were granted at the request of the Dominion Woman's Enfranchisement Association, the Local Councils of Women and the Women's Christian Temperance Union. The Dominion Woman's Enfranchisement Association was successful in 1892 and 1893 in securing the passage of two enactments to permit women to study law and qualify for the Bar. A bill brought in by Mr. Waters for several consecutive sessions received little notice until 1890 ; when, backed by a deputation from the Dominion Woman's Enfranchisement Association, it reached discussion, but was then shelved. Two bills have been brought before the Legislature, drafted by the Women's Christian Temperance Union ; one to grant municipal suffrage to married women upon the same terms

as to the unmarried ; the other to grant the Legislative franchise to all women on the same terms as men. Both were lost,—16 for, 53 against.

In the PROVINCE OF MANITOBA, in 1891, municipal franchise was given to women. Any woman ratepayer, qualified according to R. S. Ch. 100, section 360, can vote on school matters and is eligible for office. Women, if owners of property, vote on submitted by-laws. In 1892, a measure for woman's enfranchisement was brought before the Legislature, but was quickly voted down by 28 to 11.

In the NORTH WEST TERRITORIES, widows and spinsters have the municipal franchise (Mem. O. ; Con. 1894) and in school matters every ratepayer can vote and is eligible for office.

In the PROVINCE OF BRITISH COLUMBIA, a measure for woman's enfranchisement was lost in 1893 by a large majority. In 1899, a similar measure was again brought before the Legislature and was lost by only one vote. In 1888, municipal franchise was conferred on widows and spinsters owning property (Con. Acts, Vol. I. Cap. 1888). In school matters any householder or freeholder or the wife of any such was allowed to vote, but was not eligible for office (1891, Cap. 104). Largely because of the efforts of the Victoria Local Council, this Act was amended in 1897, making them eligible as School Trustees. In 1897, all women ratepayers whose names were on the voters' lists were given the municipal franchise. Only owners of property may vote on by-laws for raising money upon the credit of the Municipality.

In the Dominion Parliament, a petition for equal suffrage signed by the Executive of the Women's Christian Temperance Union, on behalf of the members, was presented in 1894 by Sir James Grant to the House of Commons, and to the Senate by the Hon. Mr. Scott ; the petition was supplemented by memorials from the Provinces. Mr. Mills gave notice of a resolution to extend the electoral franchise to women, but never introduced it. Mr. Dickey in his bill, dealing with electoral franchise, had one clause asking suffrage for widows and spinsters ; the bill was read only once. Mr. Davin, unsolicited, brought in a resolution for woman's franchise on the same terms as men. Forty members voted for it, one hundred and five against it.

A petition for the enfranchisement of women, very largely signed by Federal voters throughout the Dominion, was presented to the House of Commons and the Senate in 1896 by the Women's Christian Temperance Union. This was the last effort made in the Dominion Parliament, and as a change has since been made in the electoral Act, making the voters' list for the Dominion coincide with the Provincial lists, the battle will, therefore, have to be fought out in each separate Province.

HENRIETTA MUIR EDWARDS.

CHAPTER IV.

Professions and Careers.

Professions Open to Women.

Startled with a heritage of old world traditions, Canada has remained one of the most conservative parts of the British Empire. Life, for the early settlers, was an intense struggle with physical nature, leaving little leisure for the birth and development of new ideas. A few who were in advance of their time were too isolated to initiate any movement which required corporate life, and old-fashioned customs continued to prevail. Even now, the people respond slowly to onward impulses, and questions answered elsewhere are living issues in Canada. The higher education of woman is a thing of to-day and their unrestricted admission to the learned professions would be out of harmony with the spirit of the country.

Co-education has long been the rule in the elementary and secondary schools of several provinces, and training schools for teachers have been filled with women ; but it is only eighteen years since the first woman to obtain a B.A. degree in Canada graduated from Mount Allison University, a small institution in New Brunswick.

The first effect of the higher education of women was an improvement in their positions in a profession recognized as coming within their sphere. For many years, the elementary education of the country had been almost exclusively in the charge of women, while secondary and collegiate education had been as exclusively in the hands of men. Conditions so unfavorable to the normal development of children are beginning to pass away. It is true

that few men will accept positions in elementary schools, but a rapidly increasing number of women are employed in high schools and collegiate institutes.

Generalizations in regard to the teaching profession in Canada are almost impossible. There is, unfortunately, no Dominion school law, but each province has its own system of education, and, as a rule, refuses to accept the highest teaching certificate granted in another part of the country. With this lack of uniformity in the qualifications demanded is associated great variations in the salaries of teachers of equal ability and training. In the East, where nearly one-half of the women graduating from the universities become teachers, women are paid about one-third as much as men doing similar work. In British Columbia, on the contrary, sex is not a factor in the determination of the position or salary granted to any teacher. The lowest salaries are paid in the Province of Quebec, where a few teachers receive ninety dollars a year, and where a country municipality has fixed one hundred and twenty dollars as the maximum salary for the teachers of elementary schools. In Montreal, exceptional women engaged in secondary education receive salaries varying from six hundred to nine hundred dollars a year. The highest salaries are to be obtained in Ontario and British Columbia, teachers in high schools and collegiate institutes often earning fifteen hundred dollars per annum. In Western Canada, therefore, the position of women in secondary schools is fairly satisfactory, and the excellent posts occupied by them in the Ontario Medical College for Women may be taken as the promise of better things to come. But, it is only in Quebec that women have been appointed members of the teaching staff of a university. At McGill University, one has held a lectureship in McGill College for five years; and, last September, a warden and several tutors entered upon their duties in connection with the Royal Victoria College for women. All these women do work similar to, and have the status of men on the University staff. In summing up, however, it must be said that the teaching profession is overcrowded, and the prospect is cheerless. Teachers are overworked and underpaid, and there is comparatively little hope of advancement for even the best trained and most talented Canadian women teachers.

Another time-honored occupation for women is sick-nursing, raised to the rank of a profession by the establishment of training

schools in connection with the great hospitals. So remunerative, honorable and even fashionable has nursing become that there is some danger of the restless and dissatisfied seeking in it a refuge from themselves rather than opportunities for service. This is, however, only a temporary phase; while already in hospitals, in private nursing, in charitable institutions, and in the Victorian Order, are to be found most talented and devoted women, who by their work for the sick and the poor have done much to overcome prejudices against the entrance of women into the medical profession.

In 1867, Dr. Stowe, a graduate of the New York Medical College for Women, startled Toronto by establishing herself there as practising physician. Still later she astonished the University authorities by entering her daughter as a student in the Toronto School of Medicine. Miss Stowe graduated in 1883; and the following year Miss Smith obtained the degree of M.D., from Queen's University, Kingston. The Medical schools, however, regarded women students with disfavour, and the demand for the medical education of women having greatly increased, the Ontario Medical College for Women was established. Here, the students receive the greater part of their training, supplementing it by a few lectures in the Faculty of Medicine of the University of Toronto. Thus, women are prepared for the degree examinations of Trinity University and of the University of Toronto. This close connection with the Universities, combined with experience gained in the city hospitals, prevents the inferiority of attainment inevitable in a small institution separated from great foundations.

In Nova Scotia and New Brunswick, most liberal views in regard to the education of women have always been held. The first to apply for admission to the Universities were welcomed without discussion or hesitation. Only a few have studied in the professional schools and have taken M.D. degrees, but these are meeting with encouragement and even success in practice. In Manitoba, the Northwest Territories and British Columbia, the Medical Boards issue licenses to women upon the same terms as men, and the former labour under no disadvantages in their professional life.

Recent developments have led to the exclusion of women from the only Medical School hitherto open to them in the Province of Quebec. The professional faculties of McGill University have never admitted women as undergraduates. But for several years they have been enrolled as students in the Faculty of Medicine of

Bishop's College, and have been granted all the privileges accorded to men. At first, these women obtained their practical training in the Montreal General Hospital, the most extensive clinical field in Canada. Soon, however, the Hospital authorities withdrew this privilege because of theoretic objections to the presence of women in the character of medical students. The Royal Victoria Hospital also refused admission to women students, and only a small foundation, the Western Hospital is open to them. But this Institution has but fifty beds, while the regulations both of the College of Physicians and Surgeons of Quebec and of the General Medical Council of Great Britain and Ireland, require that candidates for Medical degrees shall have attended clinics in a hospital having at least one hundred beds. In consequence of the impossibility of women obtaining the hospital experience necessary for a license to practise, the governors of Bishop's College have reluctantly closed the senior classes of the Medical Faculty and the degree examinations to women. Unless, therefore, one of the large hospitals can be induced to permit women to share "the exceptional opportunities for clinical instruction and practical training" enjoyed by men students, or, failing this, unless the Western Hospital be endowed and extended so as to meet the requirements of the Medical Acts of Canada and of Great Britain, it will remain impossible for the women of Quebec to qualify for an M.D. degree in their own province. This retrograde movement has occurred at a time when women physicians and surgeons have conquered prejudice, not only in non-professional, but in professional circles. Last winter, for the first time, the Montreal Medical Society received a paper prepared by a woman, and, at a subsequent meeting, a resolution was passed, authorizing the admission of duly qualified women to membership in the Society. The author of the paper, Dr. Abbott, after graduating from Bishop's College, spent several years in Vienna, engaged in post-graduate work. A few months ago she was appointed assistant curator of the Pathological Museum of McGill University, and already she has accomplished enough to justify her appointment. Dr. Abbott is only one of several women doctors with similar training, women who, having proved faithful and skilful practitioners, have won the confidence of the public.

Into the minor professions allied to medicine, namely, dentistry and pharmacy, women have entered in small numbers, but without opposition. In the opportunities for acquiring the preliminary

training and the qualifications demanded for admission to these careers no distinction is made between the sexes and, as in trades and agriculture, the success to be attained depends entirely upon the ability of the practitioner.

Little need be said in regard to women in the other learned professions. At present, there is but one woman barrister in Canada. Miss Brett Martin obtained the degree of B.C.L. from the University of Toronto, in 1897, and the degree of LL.B. in 1899. In order that she might be enrolled as a solicitor and barrister, amendments to the provincial law and to the regulations of the Law Society of Ontario were enacted. Miss Martin is now a member of a well known Toronto firm of lawyers. No woman has applied for admission to study for the practice of law in the other provinces. In Manitoba and British Columbia, they are not legally disqualified from admission to the Bar, but it is otherwise in the east. Dalhousie University would give the necessary training to women, but the Barristers' Act of Nova Scotia prohibits their practising. In Quebec, on the contrary, women are excluded from the Faculties of Law in the various Universities. If, however, a woman were to obtain the training demanded by the General Council of the Bar of the Province of Quebec by studying in some notary's or attorney's office for four years, there is apparently nothing in the statutes which would debar her from admission to the practice of Law. But, as custom is taken into account in the interpretation of a statute, it is probable that conservatism would prevail, and a test case would be decided against a woman-candidate for admission to the Bar.

Following the example of the primitive Church, the Order of Deaconesses has been revived in several denominations, and women, subordinate to the clergy, are set apart for special work in the Church. Even in more radical lands, few religious bodies have admitted women to the pastorate; in Canada, therefore, where the conservative denominations are in the majority, many years will probably pass before women are regularly trained and ordained as ministers. At present, impelled by religious devotion, some go out as missionaries and some join charitable sisterhoods. Leaders of reform movements, who unite a love of humanity to the power of organization, do effectual work in connection with various societies. A few, endowed with eloquence and spiritual insight, have ample opportunity for speaking in public upon ethical subjects.

Women who have literature, music, or art for a profession are also unhampered in the exercise of their talents. But the country is too young and too thinly populated to afford an adequate field for the exercise of unusual gifts. In consequence, Canada's most celebrated singer is seldom heard at home; the best Canadian pictures are hung in foreign salons; the best books are published first in London and New York. But they are of Canada and for Canada, and loved and honoured by Canadians for present worth and future promise.

Without aggression, without any noisy obtrusiveness, a few Canadian women by deep thought, by clear vision, or by honest service have prepared the way for those who will follow, and have proved the right of all to work as they are able.

CARRIE M. DERICK.

MONTREAL,

Compilation

By Mrs. O. C. Edwards.

Professional Training.

The High Schools and Collegiate Institutes in Canada bring students far enough in Mathematics and in Classics to enable them to matriculate into the Universities of the Dominion. The fee for matriculation varies from $1.00 to $5.00. No degree obtained at a University qualifies for practice in any profession. In most of the Provinces another examination before an Examining Board is necessary before procuring a license to teach or to practice.

In the following Universities and Colleges women can qualify for the learned professions and take degrees in Medicine, Law, Science, Music, Pharmacy and Dentistry. (For information about degrees in Arts, etc., see the Educational Section.)

Dalhousie College, Halifax, N. S. Admitted women in 1881 to all courses on terms of equality with men. The course in Science and Medicine consists of four sessions; that of Law of three sessions. Each session is eight months long. The fees vary in different Faculties, the average fee being $34.00 a session. In Medicine, $60.00 per session covers all fees. No women students have entered the Law course, although it is open to them, probably because the Barristers' Act debars women from qualifying as lawyers.

University of New Brunswick, Fredericton, N. B. Women are now admitted to the University on the same terms as men and attend the lectures with men. The course for B.Sc. extends over a period of four years. Diplomas are granted in Civil and Electrical Engineering. The special degrees conferred by the University are: B.A and M.A., Bachelor of Science, Doctor of Philosophy, Bachelor of Civil Law, Doctor of Civil Law and Doctor of Laws.

McGill University, Montreal. There are no provisions for women taking any of the professional degrees.

The University of Bishop's College, Lennoxville, Que. Admits women on the same terms as men to all but the degrees in Divinity and Medicine. (See Essay on Professions open to Women) It grants degrees to women in Music and Dentistry. The faculty of Dentistry in connection with the University is in Montreal. Affiliated with the University are the Dominion College of Music, Montreal. and the Canadian College of Music, Ottawa. Members of the College, who present a certificate of having passed the examination of associateship, are admitted to the second examination for the degree of Mus. Bac. in the University, on payment of a fee of $10.00.

Those who have passed the Licentiate Examination are admitted to the final examination for Mus. Bac. on payment of a fee of $15.00.

Toronto University, Toronto, Ont. Has no regulation debarring women from proceeding to any of the degrees given. The women medical students enter at the Ontario Medical College for Women, Toronto, and supplement the instruction received there by lectures in the University. No lectures are given in Law, but the degree of LL.B. is granted alike to men and women upon examination.

Trinity University, Toronto, Ont., is open in all departments to anyone and everyone, who, as the Founder said, "chooses to avail himself or herself of its advantages." (Extract from Trinity University Year Book, 1896–97). As a University, Trinity holds examinations and grants degrees in seven Faculties, viz:—Arts, Divinity, Medicine, Law, Music, Dentistry and Pharmacy.

Ontario Medical College for Women, founded in 1883. In affiliation with Trinity University and the University of Toronto. Both men and women are on the teaching staff. The College is not empowered to grant degrees, but it qualifies students fully to take the Examinations of any University which may be selected by the student, basing its curriculum of studies upon those of the College of Physicians and Surgeons, Ontario, the University of Trinity College, and the University of Toronto. The College, therefore, requires no certificate of matriculation examination, but will accept that of the University selected by the student. It is optional with the students to take the full course at the College, or partly at the College, and partly at Trinity University. The lecture tickets are recognized at the University of Toronto and the College of Physicians and Surgeons. A reference to the lists of graduates of this College will show what a creditable position they have taken in the ranks of the medical profession. Both men and women are on the teaching staff. The fact that the students work for the same examinations and receive their degrees from the same Universities as the students from the men's Colleges places them on exactly the same level in the eyes of the profession and the public generally. Of last year's class, four are holding Internesships in American Hospitals for women and children. No such positions are open to women in Canada. One of the graduates of this College holds a position in Johns Hopkins University, Baltimore; another is Resident Superintendent and Physician of the New England Hospital for women and children, Boston. Five of the graduates occupy positions as Resident Physician and Pathologist in American Asylums for the Insane. The Western Hospital of Toronto is the first hospital in that town to permit women to occupy positions on its staff.

The Toronto Conservatory of Music, Toronto. (See Arts, Drama and Music Section.)

Queen's University, Kingston. There is no provision for women to take any of the professional degrees. Formerly, for about eight years, a Woman's Medical College existed in connection with Queen's, and from it graduated thirty-five M.D's.

The Western University, London, grants degrees in Divinity and Medicine. Women are eligible as students in the last named course.

The University of Manitoba, Winnipeg, grants degrees in Medicine and Law. Manitoba Medical College, a part of Manitoba University, admits women to the study of Medicine. Two women have graduated. Women are eligible to take the degree of LL.B., but no woman so far has entered for the Course in Law.

Professional Women Who Have Taken Their Degree in Arts.

DERICK, MISS C. M.—Lecturer in Botany and Demonstrator in Botanical Laboratory in McGill, Montreal; holds the highest position of any Canadian woman professor. Miss Derick took her B.A. in 1890, and her M.A. 1894 in McGill University; worked at Harvard, also at Wood's Hall, Royal College of Science, London, England. Has written scientific articles for magazines.

OAKLEY, MISS HILDA B.—Although not a Canadian woman, as Warden of the Royal Victoria College for Women, Montreal, takes a high rank among Canadian educationalists. Miss Oakley studied at Somerville College, Oxford, and took the University Degree Course with the Final Honour School of Litera Humanores, 1898; was appointed to a studentship in the London School of Economics in 1899. Lecturer of Philosophy at Royal Victoria College for Women, Montreal.

CAMERON, MISS SUSAN E.—A.B. McGill, 1895; A.M *ibid* 1899; Tutor in English, Royal Victoria College for Women, Montreal.

MCLEAN, MISS ANNIE M.—A.B. Acadia College 1893; A.M. *ibid* 1894; Ph.M. the University of Chicago 1897 and Ph.D. *ibid* 1899; is on the Staff of the Royal Victoria College for Women, Montreal, has done a good deal of research work; a number of her articles have been published in the American "Journal of Sociology," "Southern Educational Magazine," "Charities' Review" and others.

BROOKS, MISS HARRIET.—A.B. 1897 McGill; Tutor in Mathematics, Royal Victoria College for Women, Montreal.

MUIR, MISS ETHEL.—M.A., also Ph.D. and Master of Letters, Dalhousie College, Halifax.

Gold Medalists in Arts.

UNIVERSITY OF NEW BRUNSWICK, FREDERICTON. Mary K. Tibbits, 1889; Ellen F. P. Peake, 1892; Isabel S. McIntosh, 1893; Loretta F. Shaw, 1894; Mrs. Frances Everest, 1893; Christina Cameron, 1894; Edna White, 1896.

MCGILL UNIVERSITY, MONTREAL. Georgina Hunter, 1888; Helen R. Y. Reid, 1889; Maude Abbott, 1890; Annie Read (*née* Williams), 1890; Carrie M. Derick, 1890; Ethelwyn Pitcher, 1892; Agnes S. James, 1893; Charlotte Elliott (*née* Smarden), 1893; Susan E. Cameron, 1895; Katherine H. Travis, 1895; Rosalina Watson, 1895; Alice H. Fraser, 1896; Elisabeth A. Hammond, 1896; Winifred A. Locke, 1896; Laura Agnes Young, 1897; Muriel Carr, 1898; Harriet Brooks, 1898; Frances Cameron, 1898; Annie Holliday, 1899; Kathleen Finley, 1899.

Medicine.

Women are admitted to the study of Medicine in most of the Universities except in the Province of Quebec. In order to register a diploma in Medicine in the Province of Quebec, according to the Medical Act of 1879, and to obtain a license, it is necessary that all students should pass a preliminary examination before the Examiners appointed by a Board recognized by the "Provincial Medical Board." (See Essay on Professions open to Women). Students who intend practising in other Provinces of the Dominion should pass the Matriculation Examination accepted by the several registering Boards of these Provinces. It is important to pass the Matriculation Examination in the spring, as four full years of professional study are required from the date of matriculation before a Provincial license is granted in Quebec. In Ontario, every student must spend a period of five years in actual professional studies; and the prescribed period of studies shall include four winter sessions of not less than eight months each. The fifth year shall be devoted to clinical work, six months of which may be spent with a registered practitioner in Ontario, and six months at least, after having been registered as a medical student in the Register of the College of Physicians and Surgeons of Ontario, must be spent at one or more public hospitals, dispensaries or laboratories, devoted to physiological or pathological research, Canadian, British, or Foreign. In both Quebec and Ontario the degree of B.A. is now accepted in place of the Matriculation Examination. The fee for registration in both provinces is $20.

In Manitoba and British Columbia, an examining board appointed by the Province issues, alike to men and women, upon examination and payment of a fee, license to practice medicine.

Medical Women Who Have Qualified at Some Canadian University or are Practicing in Canada.

Abbot, Maude E., B.A., McGill, C.M., M.D., Bishop's, 1894, Investigator in Medicine, Scientific Writer, Assistant Curator of the Pathological Museum, McGill University, Montreal, Que. Studied three years in Europe. Read paper before Medico-Chirurgical Society in Montreal, and as result of discussion, resolution was passed qualifying women to be admitted as members of the Society.

Agar, Mary Louise, M.D., C.M., Trinity, 1890; Dover Centre, Ont.

Allen, Mary E., M.D., C.M., Trinity, 1897; Alameda, N.W.T.

Armstrong, L. E., M.D., C.M., Trinity, 1897; Dehar, Colorado, U.S.A

Arthur, Isabel D. (Mrs. —); Nelson, B.C.

Beatty, Elisabeth R., M.D., C.M., Queen's, 1884; Brantford, Ont.

Bohme, Mary; Montreal, Que.

Boyle, Susanna P., M.D., C.M., Trinity. 1890, for many years on the teaching staff of the Ontario Medical College for Women. Has done much literary and scientific work in various Medical Journals and particularly in Ethnology, assisting her father, Mr. David Boyle, in the Canadian Institute. Now physician in the State Asylum, Independence, Iowa, U.S.A.

Bradshaw, Katherine, M.B., Toronto University, 1897, Demonstrator in Physiology and Assistant in Anatomy at the Ontario Medical College for Women, Toronto, Ont.

Brander, M. M., M.D., C.M., Trinity, 1893 ; Priceville, Ont.

Brown, Martha A. W., M.D., Dalhousie, 1897 ; Berwick, King's County, N.S.

Brown, Minnie, M.D., C.M., Queen's, 1890.

Bruce, A. (Mrs.), Montreal, Que.

Buchanan, J. M. (*née* Mackay), M.D., C. M., Trinity, 1888 ; Central India.

Buck, K. L., M.D., C.M., Trinity, 1897 ; Rochester, N.Y.

Burine, J. A., M.D., C.M., Trinity, 1898 ; Collingwood, Ont.

Burt-Shuatt, Ellen (*née* Burt), M.D., C.M., Trinity, 1893 ; Toronto, Ont.

Campbell, D. (*née* Brander), M.D., C.M., Trinity, 1897 ; Ballinafort, Ont.

Carson, Jennie L., M.D., C.M., Trinity, 1889 ; Chatham, Ont.

Chambers, Annie, M.D., C.M., Trinity, 1892 ; Port Elgin, Ont.

Chute, Pearl (*née* Smith), M.D., C.M., Trinity, 1895 ; Akidu, India.

Clarke, H. D. (*née* Foxton), M.D., University of Manitoba, 1892 ; Detroit, Mich. U.S.A.

Cleland, (Mrs.), Victoria, B.C.

Cockburn, H. M., M.D., C.M., Trinity 1897 ; Memorial Hospital, Worcester, Mass., U.S.A.

Constantineau, Alice (*née* McLaughlin), M.D., C.M., Trinity, 1887 ; L'Orignal, Ont.

Corliss, Margaret, M.D., C.M., Queen's, 1885 ; Australia.

Craine, Agnes Douglas, M.D., C.M., Queen's, 1888 ; Smith's Falls, Ont.

Cruickshank, Jean, M.B., Toronto University, 1898 ; New England Hospital for Women, Boston, Mass., U.S.A.

Cunin, Josephine, CM., M.D., Bishop's, 1898, Gold Medallist ; Montreal, Que.

Davidson, Alma, (Mrs.), Neepewa, Man.

Davis, Lelia Ada, M,B., Toronto, 1889, M.D., C.M., Trinity, Assistant Accoucheur, Demonstrator of Histology and Biology, Ontario Medical College for Women, Toronto, Ont.

Demorest, Clara ; Napanee, Ont.

Denovan, E. H. K. (*née* Paterson), M.D., C.M., Victoria, 1898 ; Calgary N.W.T.

Dow, Jeanie I., M.B., Toronto, 1895 ; China.

Drennan, Jennie G., M.D., C.M., Queen's, 1895 ; Kingston, Ont.

Dymond, Bertha, M.B., C.M., Trinity, 1892, Assistant accoucheur, Ontario Medical College for Women, Toronto, Ont.

Embury, Elizabeth, M.D., C.M., Queen's, 1896 ; Belleville, Ont.

Fleming, M. A., M.D., C.M., Trinity, 1894, Resident Assistant, Asylum Hospital, Worcester, Mass., U.S.A.

Forster, J. (*née* McMillan), M.D., C.M., Trinity, 1895 ; Victoria, B.C.

Fraser, Ethel V. ; Quebec, Que.

Fuller, Charlotte ; Montreal, Que.

Funnell, Ada, M.D., C..M, Queen's, 1887 ; Trenton, Ont.

Funnell, Rozelle, M.D., C.M., Queen's, 1890, Resident Physician, Ottawa, Sanitarium, Ottawa, Ont.

Fiffe, Mary, C.M., M.D., Bishop's, 1896, Montreal, Que.

Gillen, Marion (*née* Livingstone), M.D., C.M., Queen's, 1887 ; New York, U.S.A.

Gomery, Minnie, C.M., M.D., Bishop's, 1898, Gold Medallist; Montreal, Que.

Gordon, M. B., M.B., C.M., Trinity, 1898; Toronto, Ont.

Gould, E., M.A., M.D., C.M., Trinity, 1898, Women's Hospital, Philadelphia, Pa., U.S.A.

Gray, Eliza K., M.D., C.M., Trinity, 1892; Owen Sound, Ont.

Gray, Jennie, M.D., C.M., Trinity, 1892, Lecturer in Gynæcology and Junior Demonstrator in Anatomy, Ontario Medical College for Women, Toronto, Ont.

Gullen, Augusta Stowe (*née* Stowe), M.D., C.M., Victoria, 1883, Trinity, the first woman to graduate in medicine from any Canadian University. Studied in Toronto University and graduated from Victoria University in 1883. Professor of diseases of children, Ontario Medical College for Women, Toronto, Ont.

Hamilton, Annie I, M.D., Dalhousie, 1894; Halifax, N.S.

Hansford, Marion, C.M., M.D., Bishop's, 1898; Montreal, Que.

Harrison, Florence M., M.D., Western, 1898; Madras, India.

Heartz, Jane L.; Halifax, N.S.

Henderson, E. Mabel; Hamilton, Ont.

Henry, A. J., M.D., C.M., Trinity, 1898; Toronto, Ont.

Higbee, Annie E. (*née* Caweth), M.D., C.M., Trinity, 1893, M.B., Toronto, 1893; Orono, Ont.

Hill, Jennie, M.D., C.M., Trinity, 1895; China.

Hill, M. J. (*née* Foster), M.B., Toronto, 1892; South Bend, Ind., U.S.A.

Hulet, Winifred J., M.D., C.M., Trinity, 1894; Norwich, Ont.

Henden, J., M.D., C.M., Trinity, 1895, Assistant in Gynæcology, Johns Hopkins University. Also has charge of the Women's Dispensary, South Charles Street, Baltimore, Maryland, U.S.A.

Jamieson, Alice; London, Ont.

Jones, Annie (*née* Verth), M.D., C.M., Trinity, 1896; Rossland, B.C.

Kilborn, Mary A. (*née* Gifford), M.D., C.M., Trinity, 1896; China.

Lakeside, Mary (Mrs.); Montreal, Que.

Lawyer, Annie A., M.D., C.M., Queen's, 1888; Ottawa, Ont.

Landau, Regina L., C.M., M.D., Bishop's 1895; Montreal, Que.

Lennox, Eleanor Grace, M.D., Homœopathic Medical College, Cleveland, Ohio. 1893; Toronto, Ont.

Lorrigan, Catherine, C.M., M.D., Bishop's 1895; Montreal, Que.

Lynd, Ida E., M.D., C.M., Trinity, 1890, Demonstrator of Materia Medica, Assistant in Anatomy, Assistant Accoucheur, Ontario Medical College for Women, Toronto, Ont.

MacDonald. J. Helen, B.A., McGill, C.M., M.D., Bishop's 1897; Montreal, Que.

MacKay, Mary C. B., M.D., C.M., Trinity, 1888; Stellarton, N.S.

MacKay, Katherine, M.D., Dalhousie, 1895; New Glasgow, N.S.

Macklin, Daisy Mary, M.D., C.M., Trinity, 1895; China.

Mathieson, E. B., M.D., C.M., Trinity, 1898; Saddle Lake, Sask.

McCallum, Annie B., M.B., C.M., Trinity, 1895; Gananoque, Ont.

McConville, Isabel; Kingston, Ont.

McDonnell, Mary (*née* Hutton), M.D., C.M., Trinity 1890; Forest, Ont.

McGillvray, Alice, M.D., C.M., Queen's, 1884; Hamilton, Ont.

McKellar, Maggie, M.D., C.M., Queen's, 1890; India.

McLeod, Christana; Ottawa, Ont.

McLeod, Mary ; St. John, N.B.

McMillan, Kate ; Jacquet River, N.B.

McNeil, Mary ; Victoria, B.C.

McPhee, M. A., M.D., C.M., Trinity 1897, Royal College of Physicians and Surgeons, Edinburgh, 1897; Randall's Island Hospital, New York.

McPhee, Vena ; Vancouver, B.C.

Mitchell, Elizabeth H., M.D., C.M., Queen's , also took an Edinburgh degree ; Montreal, Que.

Montgomery, Mrs. ; Charlottetown, P.E.I.

Muller ——; Homœopathic Hospital, Montreal, Que.

Murray, Myrtle ; Fargo, Ont.

Olding, Clara M., M.D., Dalhousie, 1896 ; St. John, N.B.

Patrick, J. H. (*née* Head), M.D., C.M., Trinity 1896 ; Yorktown, N.W.T.

Pickering, Alice Louise, M D., C.M., Trinity 1887 ; Toronto, Ont.

Pringle, R., M.D., C.M., Trinity, 1895, Resident Physician, Bloomingdale Asylum, White Plains, New York, U.S.A.

Randall, Mary Leila, M.D., Dalhousie, 1899 ; Bayfield, Antigonish, N.S.

Reinhardt, Susie (*née* Carson), M.D., C.M., Trinity, 1887 ; China.

Ritchie-England, Grace (*née* Ritchie), B.A., McGill, C.M., M.D., Bishop's, 1891, Demonstrator of Anatomy, Western Hospital, Montreal, Que.

Rodger, N., M.D., C.M., Trinity, 1894 ; Menominee, Mich., U.S.A.

Rutnam, M. H. (*née* Irwin), M.D., C.M., Trinity, 1896, in charge of hospital, Colombo, Ceylon.

Ryan, Helen E. ; Sudbury, Ont.

Secord, Mrs. ; Haitland, N.B.

Shirra, J. S., M.D., C.M., Trinity 1894 ; Bay City, Mich., U.S.A.

Shortt, Elizabeth L. (*née* Smith), M.D., C.M., Queen's, 1884 ; Kingston, Ont.

Sinclair, C., M.B., Toronto, 1896, Ottawa, Ont.

Sirrs, L. K., (*née* Mead), M.D., C.M.; Trinity, 1891, Cargill, Ont.

Skinner, Emma Lelia, M.B., Toronto, 1896, Assistant in Anatomy, Assistant Accoucheur, Ontario Medical College for Women, Toronto, Ont.

Skinner, Nellie ; Hamilton, Ont.

Smith, Emily Janet (*née* Irvine), M.B., Toronto, 1890 ; Woodstock, Ont.

Stone, E. C., M.D., C.M., Trinity, 1888 ; St. Kilda, Melbourne, Australia.

Stowe, Emily Howard, M.D., New York Medical College for Women, 1867. Not being allowed to take her degree in Canada, Dr. Stowe went to New York, graduated and returned to Toronto, where she was the first woman to practice medicine.

Symington, Maggie P., M.D., C.M., Trinity, 1895, Lic. Royal College, Edinburgh, 1895 ; Napanee, Ont.

Taylor, S. M., M.D., C.M., Trinity 1889, Superintendent New England Hospital for Women, Boston, Mass., U.S.A.

Thomas, J., M.D., C.M., Trinity, 1891 ; Toronto, Ont.

Turner, Adelaide, M.D., C.M., Queen's, 1896 ; Gananoque, Ont.

Walker, Hattie A. ; Kingston, Ont.

Wallace, M. S., M.D., C.M., Trinity, 1898; Missionary, North China.

Ward, Marjory, M.D., C.M., Trinity, 1894, Superintendent Foundling and Sick Baby Hospital, Montreal, Que.

Willson, J. M., M.B., Toronto, 1897 ; Farnhurst, D.C., U.S.A.

Yeomans, Amelia L. ; Winnipeg, Man.

Yeomans, Lilian B. ; Winnipeg, Man.

Law.

In Nova Scotia the Barristers' Act prevents women from qualifying as lawyers, although the study of law is open to women in the colleges. In Quebec, a woman can neither study law at any of the universities, nor practice law, although qualified elsewhere. In Ontario, however, provision is made for the qualification of women as lawyers. The Law School for Ontario, which is under the Law Society of Upper Canada, admits women to the study of law. Women are also admitted to the course in law in the universities in Ontario, Manitoba and New Brunswick, and are eligible for the degrees granted by them, but these degrees do not qualify them to practice.

The first, and, as yet, the only woman barrister in Canada, is Miss Clara Brett Martin, of the firm of Shilton, Walbridge & Martin, Barristers, Solicitors, etc., McKinnon Buildings, Toronto. Miss Clara Brett Martin has the honor of having, with great patience and determination, overcome the prejudices of those who were averse to women taking up the study of law with a view to becoming lawyers. She succeeded in being admitted as a law student at Osgoode Hall in 1893. In 1897 she obtained her degree of B.C.L. from the University of Toronto. Before she could be enrolled as solicitor and barrister, two special enactments of Legislature had to be passed, in order to place women on the same footing as men entering the legal profession.

Theology.

No denomination in the Dominion has any theological training school for women, nor any ordained pastor, except the Salvation Army, which has four regular training homes where lessons are given in the following subjects:—General Education, Bible Study and Theology. Women have the same rights, privileges and opportunities as men, and take charge of corps. At least half of the stations in Canada are under the direction of women leaders.

Chemistry and Pharmacy.

Although the profession of licensed chemist seems so suitable to women, very few have availed themselves of the opportunities now open to them to qualify as such. In Nova Scotia the pharmaceutical students attend lectures at the college in Halifax and receive their licenses from an examining board. The Pharmaceutical Association of the Province of Quebec holds—in Montreal in April, and in Quebec in October—annual examinations for major

candidates for the diploma of "Licentiate in Pharmacy"; for minor candidates, for the diploma of "Certified Clerk"; preliminary examinations for the diploma of "Certified Apprentice" are held in both Montreal and Quebec in January, April, July and October. The fee for the Licentiate Diploma is $10.00; for the minor examinations $5.00; and for the preliminary examinations $2.00. Although chemistry is taught in all the colleges and universities, the course is not sufficient to enable students to pass the examination required by law before procuring a degree. Therefore colleges of pharmacy have been founded in the larger cities to provide lectures specially adapted to pharmaceutical students.

The Montreal College of Pharmacy, organized in 1867, provides lectures in Materia Medica, Pharmacy and Toxicology (fee, $12,00), Theoretical and Practical Chemistry (fee, $12.00) and Botany (fee, $10.00).

Laval University.—Students of Pharmacy in Quebec city follow a course of lectures. All students must obtain their diploma and license from the Pharmaceutical Association.

The Ontario College of Pharmacy was given the right, by the Pharmacy Act of 1871, to examine candidates for certificates of competency to carry on the business of druggists. Prior to 1882 the training of students for examinations was left wholly to private enterprise. By the Act of 1889, all students are compelled to attend the courses of lectures—the junior course either in the Ontario College of Pharmacy, or in some other college appointed by the council, and the senior course in the Ontario College of Pharmacy. The fees are:—For matriculation, $2.00; for the junior course, $42.00; for the senior course, $53,00; for examination for diploma, $10.00. This College was affiliated with Toronto University in 1892. The same year a Statute was passed instituting the degree of Bachelor of Pharmacy (Pharm.B.). Both in Quebec and Ontario a certified apprenticeship of four years is necessary before taking the senior examination.

In British Columbia the affairs of the Pharmaceutical Association are conducted by a Council composed of six Licentiates of Pharmacy and a Board of Examiners. Persons registering on "outside" diplomas must have certificate of standing, and requirements equal to those of the Association, and have attended two courses of lectures on Chemistry, two on Materia Medica and Pharmacy and one on Botany. The fee for membership in the Association for persons engaged in business on their own account is $8.00 per annum, for licentiates acting as clerks $4.00 per annum, and for apprentices, $2.00 per annum. Examinations are held twice

a year, in April and October. Fees for preliminary examination, (Certified Apprentice), $2.00; for minor examination (Certified Clerk), $10.00; for major examination, (Licentiate of Pharmacy), $20.00.

List of Women Who Are Pharmaceutists or Doing Chemistry Work.

Curzon, Miss, Analytical chemist, Lecturer on Chemistry in School of Science, Toronto, Ont.

Johnson, Miss Mary K., Ontario College of Pharmacy, 1895, in Pach, Davis & Co.; Waterville, Ont.

Johnstone, Miss Anna M., Ontario College of Pharmacy 1885.

McCallum, Miss Jessie, Ontario College of Pharmacy, 1883.

Book, Miss Mary H., Ontario College of Pharmacy, 1888.

Tyrell Miss Margaret, Assistant to Chemist, Inland Revenue Laboratory, Ottawa, Ont.

Simpson, Miss, Chemist, Wingham, Ont.

Youmans, Miss, 29 College Street, Toronto, Ont.

Passmore, Mrs. L. O., Toronto, Ont., Lovell's Directory, 1897.

Kane, Mrs. M. A., Amherstburg, Ont., Lovell's Directory, 1897.

Nesbit, Mrs. A. J., Angus, Ont., Might's Directory, 1899.

Deans, Mrs. E. A., Dundalk, Ont., Might's Directory, 1899.

Bain, Miss Effie, Paisley, Ont., Might's Directory, 1899.

Greene, Mrs. Mary, Toronto, Ont., Might's Directory, 1899.

McConnell, Mrs. Elizabeth, Toronto, Ont., Might's Directory, 1899.

Hewitt, Miss M., Victoria, Ont., Might's Directory, 1899.

Davidson, Miss Edith, Analytical Chemist, Assistant to Dr. Fisit, Public Analyst, Quebec, Que.

Dion, Madame O. J., Licentiate of Pharmaceutical Association of Quebec, Levis, Que.

Prevost, Madame E. G., Licentiate of Pharmaceutical Association of Quebec, Sorel, Que.

St. Louis, Mrs. Fred., Valleyfield, Que., Lovell's Directory, 1897.

Beatie, Miss Kate, Dispenser of Medicine, Pictou, N.S.

Clark, Miss Elizabeth, Chemist, St. Stephen, N.B.

Hooper, Miss Mary, Souris, P.E.I., Lovell's Directory, 1897.

In the Leper Hospital, New Brunswick, two Sisters are employed almost exclusively in Pharmacy. Their knowledge of chemistry qualifies them for their charge, for which they show great aptitude. In the Hospital at Windsor, Ont., several of the Sisters have taken a special course in Pharmacy. In the Hospice St. Elizabeth, Farnham, Que., one of the Sisters acts as a pharmaceutist. In the Convent of St. Sannien, Buckland, Que., one of the Sisters is a pharmacist, having studied under another Sister well qualified to teach. Two women are employed in the Inland Revenue Laboratory, Ottawa, Ont., as assistant chemists, and two in the Customs' Laboratory.

Dentistry.

The Census of 1891 gives eleven women dentists in the Dominion.

This profession has, however, not been found as suitable for women as was expected.

The Dental College of the Province of Quebec is affiliated with the University of Bishop's College and grants the degree of Doctor of Dental Surgery, (D.D.S.). Fees are:—For matriculation, $10.00; payable to the Registrar of the Medical Faculty, $58.00 each for the first and second years; to the Dental College, $105.00 each year for the third and fourth years; for D.D.S. diploma, $25.00. Those students who intend to practice in the Province of Quebec must sign, before a notary public, indentures with a licentiate of Dental Surgery at the beginning of the college course, as the Dental Act requires four full years as an indentured student after the matriculation has been passed.

There is also a large and well equipped Dental College in Toronto.

Teaching.

(See Training of Teachers, Educational Section).

Musicians and Music Teachers, Actresses, Artists and Drawing Teachers.

(See Art, Music and Drama Section).

Authors.

(See Literature Section).

Journalism and Printing.

We find, as one would naturally expect from the great educational advantages now open to women and the opportunities of studying life, that a number have distinguished themselves in this branch of literature. In the following list of names we have confined ourselves to women connected with journalism.

Atkinson, Miss (Madge Merton), sub-editor of "The Herald," Montreal, Que.

Barry, Miss Lily Emily Frances, born in Montreal, educated in Ottawa. After a trip to Europe she joined the staff of "Once a Week," in New York, where she conducted the woman's page and did general editorial work. She also conducted the Canadian edition of the paper, which she had been instrumental in establishing. In 1896 she came to Montreal and was appointed to special work on the weekly edition of the Montreal "Star." Attends to the Correspondence column under the name of

"The Hostess." Has written many poems and magazine articles. Her poem on the Princess May (now Duchess of York), received special commendation.

Barry, Mademoiselle Robertine, author and journalist, educated at Quebec. On the editorial staff of "La Patrie," Montreal, Que. Her witty and fascinating articles under the name of "Françoise," have attained wide celebrity. She also writes occasionally for "La Revue Nationale" and was a contributor to "La Revue Canadienne" when it was in existence. In 1895, published "Fleurs Champêtres." Through her efforts the old town of Louisburg was purchased and brought to Montreal in 1896.

Bélanger, Mademoiselle, is a sub-editor on "La Presse," Montreal, Que. She has charge of the Women's Department.

Bissett, Miss M. E., a native of Cape Breton, publishes the "Cumberland News," Union, Vancouver Island, B.C.

Blake, Mrs. Kathleen, (*née* Coleman,) born in Ireland, came to America in 1884. Travelling correspondent and editor of the page called "The Woman's Kingdom" in the Toronto "Mail and Empire." Nom de plume, "Kit."

Blewitt, Mrs. Jean, writes for the Toronto papers, Toronto, Ont.

Botting, Miss, writes for "Montreal Life;" also is reporter for the "Witness," Montreal, Que.

Bourke-Wright, Miss, on the staff of "Witness", Montreal.

Brodlique, Miss Eve H., author and journalist. Born in Canada, studied at the University of Chicago. Her early home was in London, Ont., where she wrote for the "Advertiser" before she was nineteen years of age, and represented her paper in the Parliamentary Press Gallery, Ottawa, for three consecutive years. She is now in Chicago, where she has been special writer in the "Times" and "Evening Post." Has also written magazine articles and a novel and produced a play. In 1897 she was elected President of the Chicago Press League. In the same year she represented her paper at the Queen's Diamond Jubilee in London.

Campbell, Miss Grace, (Geoffrey Cuthbert Strange), Literary editor of St. John "Progress."

Charlton, Mrs. Margaret Ridley, a descendant of the famous Bishop Ridley. She was connected with the "Dominion Illustrated."

Cummings, Mrs. Willoughby, (Sama, but her articles are not usually signed). Member of editorial staff of Toronto "Globe;" was special correspondent for this paper at World's Fair, Chicago; made extended tour through Indian Reserves of the West and wrote a series of articles on "Our Indian Wards." Ontario member of the Society of Women Journalists, England.

Dennison, Mrs. Alfred, (Lady Gay), Sub-editor of "Saturday Night," Toronto, Ont.

Dougall, Miss, the sister of John Dougall, editor of the "Witness," Montreal; on the editorial staff of her brother's paper.

Durand, Miss Laura B., (Pharos), controls the department—Books and Authors in "Saturday Globe." Also edits the Children's page and writes special articles in the "Globe."

Fairbanks, Miss Constance, was in 1887 secretary to C. F. Fraser, editor of the "Critic," Halifax, N.S. From 1890 to 1892 the paper was handed

over into her charge and she wrote the editorial articles. In 1893 she became Associate editor of the "St. Johnsbury Caledonian." She also writes poetry.

Freeman, Miss Alice, (Faith Fenton), formerly wrote for "Empire," Toronto, and also for the "New York Sun." Was editor-in-chief of the "Canadian Home Journal." Wrote interesting letters from Dawson City.

FitzGibbon, Mrs., (Lally Bernard), is a Toronto journalist unattached to any paper. Has written articles on the Doukhobors, whom she visited in the North-West. Is a descendant of the well-known Strickland family.

Flesher, Mrs. Helen Gregory. Born in Hamilton; was the first woman at Trinity University, Toronto, to receive the degree of Mus. Bac. (1886); was sent to Japan by the "Cosmopolitan" to describe opening of first Japanese Parliament; edited "Searchlight," a woman's journal, San Francisco. Afterwards was publisher and editor of "Society"; contributes to many well-known magazines; is a member of the Quebec Press Association and also of Pacific Coast Press Association.

Gérin-Lajoie, Madame H., Contributes to journals.

Gibson, Mrs., is on the editorial staff of "The Mail," Toronto, Ont.

Haycraft, Miss, is sub-editor "Canadian Statesman," Bowmanville, Que.

Houston, Mrs. Alice Lodge, is exchange editor on the "Star," Montreal; was connected with "The Richmond Times," Virginia, where she held a good position.

Landry, Mrs. V. A., wife of the proprietor of "Free Press," Weymouth Bridge, N.S., is sub-editor of that paper.

Lawson, Miss Kate, is a special writer for the "World," Toronto, Ont. Nom de plume "Katherine Leslie."

MacDonald, Miss Helen. Special writer on the "Sunday World," Toronto, Ont.

MacIntyre, Miss, is on the Press in Ottawa, Ont.

McCrea, Miss, is on the editorial staff of the "Observer," Tilsonbury, Ont.

McCormick, Mrs. Mary, editor of Digby "Courier," (weekly paper), Digby, N.S.

McOuat, Miss Mary Elizabeth. Born in Brownsburg, Que.; B.A., Toronto University, (1891). Has been employed for some years on the New York Press, where she wrote under the name of "Miriam Dudley." She is now on staff of Ottawa "Evening Journal."

Marston, Constance C., editor woman's page and social department of Montreal "Daily Star," has had considerable experience in newspaper work in Canada, New York, London and Paris. Has also written a number of sketches and magazine stories.

Mitchell, Mrs., special writer to the "Star," Toronto, Ont.

Moore, Miss M. McLeod. On staff of Montreal "Herald" as contributor and artist. Writes for other papers and magazines.

Mutch, Miss Jean Grant, special writer to "Saturday Night," Toronto, Ont.

Murray, Mrs., Margaret Polson, contributor to Toronto "Week."

Newhall, Mrs. Georgina Alexandria, born in Galt, Ont., subsequently occupied a position on the "Daily Press," Toronto. Being interested in work-

ing girls, she formed and taught classes in stenography, and has the honor of being the first lady teacher of shorthand in the Dominion, besides introducing a means of livelihood of which thousands now avail themselves. Has contributed essays to the press on the social status of woman and her place in the economy of the future. She is also a writer of short stories, in which line she has had probably more success than any other Canadian writer, male or female. Is now living in Minneapolis, Minn.

Randall, Miss Florence Hamilton, has acted as society correspondent for a Toronto paper, and has written verse and stories for the "Canadian Magazine," "Saturday Night," and "Montreal Life." She is society editor of the "Journal," Ottawa, Ont., and was the first to have daily society notes in the Ottawa papers.

Rescoe, Mrs., special writer to the "Star," Toronto, Ont.

Richardson, Miss, on the editorial staff of the "Witness," Montreal.

Robins, Miss, Assistant Editor "Progress," St. John, N.B.

Robinson, Miss M, B.A., Assistant Editor "Dominion Presbyterian."

Sanford, Mrs. Mary Bouchier, born and educated at Barrie, Ont. A frequent contributor to "Grip," 1878 to 1882. In 1882 she went to Cleveland, Ohio, where she was placed on the Publication Committee of the "International Standard," a paper issued by the International Institute and Egyptological Society. For this paper she wrote reports, notes and reviews. Moved to New York, 1890, and has since written a large number of essays and miscellaneous articles for the American Press.

Scott, Miss Agnes, (The Marchioness). On staff of Ottawa "Free Press," correspondent of Montreal "Star"; contributes to "Saturday Night."

Scott, Miss Mary MacKay, founded in 1884 "The Woman's Journal," which began with one subscriber and has now over four thousand, was editor for many years; has contributed to other journals, both in Canada and in the United States.

Smith, Miss, editor "Palm Branch," St. John, N.B.

Tudor, Miss Annie L., on editorial staff of Newberry "Journal," Newberry, Ont.

Walton, Mrs. Ella, regular contributor to the "Montreal Life" and Montreal "Herald." Also writes for the Toronto "Evening Star," and the "Canadian Home Journal," and has written poems and magazine articles which have been printed in the United States. Living in Ottawa, Ont.

Watt, Miss Lela, journalist, Brantford, Ont.

Wetherald, Miss Agnes, born in Rockwood, Ont. For a time edited the Women's Department of the "Globe," Toronto, Ont. For three years did almost all the editorial work on "Wives and Daughters," a monthly publication, London, Ont. Has contributed to many other periodicals and has written a novel and some poetry.

In addition to the papers mentioned in the above list as having women on the editorial staff are the following:—The Drayton "Times," Drayton, Ont., is published by a woman; "L'Echo des Bois Francs," Arthabaskerville, has a woman sub-editor; J. Hawke, Moncton, N.B., employs a woman as business manager;

"The Banner," Chatham, Ont., has a manager who is a woman, and there are some women in connection with a small weekly called "Telephone," Baddeck, N.S.

Occupations and numbers of women employed in printing and publishing houses heard from :—

	P.E.I.	N.S.	N.B.	QUE.	ONT.	MAN.	N.W.T.	B.C.
Establishments reported..	2	7	8	32	95	3	2	4
Sub-editors.....	1	1		8	14			
Contributors and correspondents.....	3	24	34	49	248			
Proof-readers.....	1	1		13	20			
Typesetters.....	5	20	11	24	32			
In Bindery.....		2	2	132	468	6		6
Book-keepers, clerks, saleswomen, typewriters, stenographers, etc.	3	10		115	97	1		1

Out of the 153 establishments heard from, only a very few give the same wages to women as to men.

The following quotations are taken from some answers to requests for information sent in by publishers and printers :—

"Women make fair compositors, but are not generally useful in advertisement-setting, making up forms, etc. If they demanded the same wages as men, they would not be employed." "Find women careful and neat in work and appearance." "Found women very unsatisfactory. They did less work and had to get as much pay as men. Our experience may be due largely to local causes." "We do not employ women, and would not under any consideration have them in the mechanical departments." "The typesetters would be paid the same price as men, were they members of the Typographical Union."

Nursing.

Nursing the sick is so essentially a work for women that one wonders that no efforts were made till the middle of the nineteenth century to give to woman special opportunities to enable her to qualify herself for this important work. Among the many things which have contributed to the evolution of the trained nurse, two are especially prominent. The first is the fact that recognition was at last given to the capability of the average woman to receive scientific instruction. The second was the need felt by the physician and surgeon for more intelligent assistance from the attending nurse in the advanced scientific treatment of his patients.

The profession of trained nurse is destined to grow in importance and dignity. At first, in order to secure sufficient nurses for

attendance at the different hospitals, it was necessary to pay a living wage to induce women to enter for training, and no very high standard of education was required; but, as the number of nurses increased, the salary paid to pupil-nurses decreased, so that now, in some hospitals, no salary is paid at all.

Most hospitals and training-schools require a three years' course before granting diplomas or certificates. The age for entering varies from twenty-one to thirty-five. The physical requirements are average height, good constitution and no physical defects. The educational requirements are: (1) to read aloud well; (2) to write legibly and accurately; (3) to understand arithmetic as far as fractions and per cent.; and, (4) the ability to take notes at lectures. In some training schools, however, a much higher standard is required. The preliminary step for one desiring to enter the profession of nurse, after having decided which hospital or school it is best to enter, is to write a letter to the Lady Superintendent requesting a form of application to be sent to a given address.

There are a number of Private Nursing Establishments for maternity patients, and a few for general nursing. Besides the trained hospital nurses, there are a number of women well qualified by a varied experience to nurse maternity cases, employed throughout Canada. The "Grant Nursing Home," Windsor, N.S., is an example of what might very profitably be organized in almost every town. Miss S. E. Stainer, a graduate from Boston City Hospital, opened this home and has made it successful financially and professionally.

District Nursing.

The only Order of District Nurses proper is the Victorian Order of Nurses (for information on which see Victorian Order of Nurses), but district nursing is done by or in connection with the following:—

The Nursing at Home Mission, Toronto, Ont.
The Harbord Street District Nurses, Toronto, Ont.
The Methodist Deaconesses, Toronto, Ont.
The Episcopal Deaconesses, Toronto, Ont.
The Sisters of Charity, Brockville, Ont.
The Sisters of Charity, Montreal, Que.
The Sisters of Providence, Montreal, Que.
The Belleville Hospital, Belleville, Ont.
The Diet Dispensary, Montreal, Que.
The Western Hospital, Montreal, Que.
The Maternity Hospital, Montreal, Que.
The Home Nursing Society, Victoria, B.C.
The General Hospital, Winnipeg, Man.

Also several churches in Montreal regularly employ trained nurses for district work, and there is one trained nurse in connection with St. Martin's (Episcopal) Church, Quebec. District nursing has also been done to a large extent for many years by most of the religious orders of nuns of the Roman Catholic Church.

There is no magazine published in Canada in the interests of nursing.

Nurses' Associations and Homes.

The Canadian Nurses' Association, Montreal.—The fee for this is five dollars ($5.00) per year, in return for which the nurse is supplied with cases and may attend once a month a lecture given by some of the prominent medical men of the city.

The Trained Nurses' Association, Winnipeg, Man.—The object and regulations of the Association are the same as above.

Alumnæ Associations at most of the hospitals and training schools.

Also private Homes formed by nurses doing private nursing in several of the smaller cities.

Hospitals and Training Schools where Women can Qualify as Nurses.

Name and Town.	Training School.	Fee Charged	Payment Given.	Nursing Staff.	Fee of a Trained Nurse.
Quebec.					
Jeffery Hale, Quebec.....	Yes.	No.	$12 to $25 per month	5	$2 per day. Nurses usually brought from Montreal, there being only 3 or 4 resident nurses.
Western Hospital, Montreal ..	Yes.	No.	None 1st year, $5 per mo. 2nd year..	1 head, 9 under her.	$2 per day.
General Hospital, " ..	Yes.	No.	$6 junior, $7 senior, $8 head nurse. Three years' course	63	$2 per day, $3 in infectious diseases.
Montreal Maternity, " ..	Yes.	4 mos. none. 1 yr. $10	Not any given	7	$2 per day.
V. O. Nurses, " ..	District work.	No.	$10 to $25 per month.....	5	5c. to 50c. per visit.
Royal Victoria, Hospital " ..	Yes.	No.	$8 a mo. for uniform, text books, etc.	60	$2 per day.
Samaritan Free, " " ..	Yes.	No.	$5 per month after 3 months.....	5	$10 per week.
Notre Dame, " " ..	See Sec. on Hospitals.	No.	$30 a year each for nuns' wardrobe, $5 a month for lay nurses..... ...	15 nuns, 3 lay nurses.	$1 per day.
Women's, " " ..	Yes.	No.	None.....	8	$1 to $3 per day.
Foundling & Sick Baby Hospital Montreal	Nursery-maids.	No.	$5 a month after one month	8. 2 profs., 6 nursemaids	$15 a month for nursery maids.
Ontario.					
General Hospital, Stratford.....	Yes.	No.	None for services. Allowance for text books $4, $5, $6 a month	9	$8 per week, $1 per day. Graduates of other hospitals in the city $10 per week.

Hospital, Galt	Yes.	No.	$4 per month 1st year, $6 2nd year ..	8	$10 per week.
Training School, London, 1883...	Yes.	No.	Average $5 a month. Board and washing free.....	Average 64.	
Victorian Order, Ottawa.....	District work.	No.	Supt. $500 a year. Nurses, training complete, $350. Probationers, $120.	2 and Supt.	None to the poor; to those who can afford it, 5c. to 50c. per hr.
Maternity Hospital, "	Yes.	No.	Supt. paid, but nurses not; continue to receive pay from the city hospitals who send them for training....	3 and Supt.	Raised from $10 to $12, and 75c. for washing.
Protestant Hospital, Ottawa.... Lady Stanley Institute, Ottawa	Yes.	No.	Monthly, $3 1st year, $6 2nd year, $8 last six months.....	26	$10 to $12 per week.
St. Luke's, Ottawa	Yes.	No.	$5 monthly. All uniform, text books, etc.....	14 pupils, 3 graduates.	$10.75 to $14 per week.
St. Joseph's, Guelph	Yes. Only religious.	No.	.....	12 training. 2 professional graduates.	.....
General Hospital, Guelph	Yes.	No.	Monthly, $4 1st yr., $6 2nd & 3rd yrs.	17	$10 per week.
Huntsville, " Huntsville.....	Yes.	No.	Monthly, $3 1st yr., $5 2nd & 3rd yrs.	3 in training.	$10 to $15 per week.
Victorian Order, Toronto.....	6 months district.	No.	$10 1st 3 months, $20 2nd 3 months, $300 per year after. Board and laundry provided, uniform after a few weeks.....	4	Weekly $15, infectious cases $18. Travelling expenses.
Grace Hospital, "	Yes.	No.	$6 per month, $200 1st year, $300 2nd and 3rd years.....	28	About $2 per day.
Miss Clark, "	.....	.....	$25 with diploma.....	.....	.....
St. Michael's, "	Yes.	No.	Allowance for uniforms, supplies, etc. $4, $5, $6 monthly	30 pupil nurses, 3 graduates, 6 sisters.	Graduates $15 per wk.

Hospitals and Training Schools where Women can Qualify as Nurses—*Continued.*

Name and Town.	Training School.	Fee Charged	Payment Given.	Nursing Staff.	Fee of a Trained Nurse.
Ontario.					
Hospital for Sick Children, Toronto	Yes.	Nc.	Monthly $4. Out and indoor uniform provided and made. 2 yrs. course.	28	$2 per day.
Catholic Hospital, Ottawa	Yes.	No.	2 months' probation, then $4 per mo. 3 yrs. course	10 training. Lady Supt.	$10 per week.
Royal Victoria Hospital, Barrie	Yes.	No.	1 mo. probation, then $3 per mo. 1st yr., $5 per mo. 2nd yr., uniform, etc.	5	$10 to $14 per week.
General Hospital, Huntsville	Yes.	No.	$3, $4, $6 per month	8	$5 to $10 per week.
Victorian Order, Hamilton					
(See under Nationally Organized Societies.)					
Rockwood Asylum for the Insane, Portsmouth	Yes.	Nc.	$10 to $14	21	$10 to $15 per week.
Miss M. A. Walker, Lindsay					
The Hospital, Berlin	Yes.	No.	$4 monthly 1st yr., $6 monthly 2nd and 3rd yrs.	6	$10, $12, $15, according to case and locality.
Miss Waldron, Trenton					$10 to $12 per week.
General Hospital, London	Yes.	No.	$3, $4, $6, 1st, 2nd and 3rd yrs	22	$12 per week, $2 per day
National Sanitarium, Gravenhurst					
City Hospital, Hamilton	Yes.	No.	Monthly, $4 1st year, $8 2nd and 3rd years	26	$12 per week.
Miss Schwatz, " Pres. Trades and Labour.	Yes.	No.	Monthly, $4 1st year, $5 2nd year, $8 3rd year	26	$10 to $15 per week.
Miss Bolts, Peterboro'	Yes.	No.	$6, $7, $8, 1st, 2nd and 3rd years	12, including nurse in charge.	Graduates, $10 per wk.
General Hospital, Kingston	Yes.	No.	None given	24	$12 per week.

The Hospital, Brantford.....	Yes.	No.	$3, $5, $7, monthly.....	15	$1 a day, $2 for contagions cases.
The Hospital, Belleville	Yes.	No.	$3, $4, $5 per month.....	9	$14 per week.
The Hospital, Woodstock.....	Yes.	No.	Probationer $2 monthly, $4 1st year, $5 2nd year	11	$1 to $1.43 per day. $10 per week.
Amasa Wood Hospital, St. Thomas	Yes.	No.	$6 per month	5	$10 per week.
Gen. & Marine, " St. Catharines	Yes.	No.	Uniform, shoes, instruments, etc. $25 at graduation.....	10	$10 per week.
Manitoba.					
General Hospital, Winnipeg	.....	.....	$8 per month	.....	$15 per week, $17 infectious cases .....
British Columbia.					
Women's, New Westminster.....	Yes.	.....	.....	3	$15 per week.
City Hospital, Vancouver.....	Yes.	.....	.....	.....	.....

Massage.

There are several hundreds of women practising massage in Canada, but there is no established standard of required proficiency.

Graduates who intend making a specialty of massage usually take a course in the United States. Dr. Weir Mitchell's Institute, Philadelphia, Pa., is considered the best institute in which to qualify as a masseuse. Mr. Clark, Toronto, Ont., has a School for teaching massage. In Ottawa, at the Ottawa Sanitarium, a regular course is given in all the different methods of massage.

In the City Hospital, Hamilton, Ont., practical instruction is given in this branch of nursing by the lady superintendent. In the St. Vincent de Paul Hospital, Brockville, Ont., one member of the Medical Staff lectures to the Sisters on massage. In Rockwood Hospital, Kingston, a regular course of instruction is given by the lady superintendent, who is eminently qualified in this direction. The Hospital for Sick Children, Toronto, has a specialist on the staff, who gives instruction to the nurses in massage and calisthenics for corrective work. In the Woodstock Hospital, Woodstock, Ont., and in the Belleville Hospital, Belleville, the lady superintendents give instruction.

Midwifery.

Midwifery as a profession for women is almost a thing of the past. Her work is now largely divided between the trained nurse and the doctor. However there are still a few women who qualify at maternity hospitals and procure licenses to practice.

Stenography.

In nearly all the cities and towns of Canada there are Business Colleges and Schools of Stenography. The tuition fees are in the main as follows:—For a term of forty weeks—one school year—$70.00; for a term of twenty-four weeks, $45.00; for a term of twelve weeks, $25.00; For short periods the rates are:—first three terms of four weeks each, $10.00 each; second three terms of four weeks each, $9.00 each; each subsequent term of four weeks, $7.00 each. The books cost from $3.00 to $5.00.

Many of the High Schools teach shorthand, and some, typewriting. Any one who wishes to take a first-class position as stenographer must be able to graduate upon the curriculum prescribed by the Business Educators' Association. Besides being a good shorthand writer, the stenographer must be a good speller, should have a good general English education and be familiar, or at least acquainted with the technical terms peculiar to commercial houses, insurance, electrical and other offices, banks, etc. Many

fail because they do not endeavour to acquire business knowledge, thinking that to be able to write so many words per minute in shorthand and transcribe the same on the typewriter, is all that is necessary, but they are mistaken. Stenographic work is congenial to the average woman and tends to the development of practical business qualities. The fact that, in Toronto alone, there are about 500 women students enrolled this year in the different business colleges, gives an idea of how eager women are to take up this occupation. The salaries range from $3.00 to $15.00 per week. The larger law firms and insurance offices pay the best salaries.

Secretaries, Commercial Travellers, Post Mistresses, Superintendents, Matrons, Factory Inspectors, Librarians and Civil Servants.

Among the paid secretaries there is no one so widely known both in Canada and in foreign countries as Miss Teresa F. Wilson, formerly Private Secretary to the Countess of Aberdeen, and now Secretary to the National Council of Women of Canada, Central Office, Ottawa. Miss J. Crompton is Secretary to the Society of the Canadian Engineers, Metcalfe Street, Montreal. Miss Long is Secretary to the School of Elocution, 2426 St. Catherine Street, Montreal. Miss Pangman is Assistant-Secretary Art Association, Phillips Square, Montreal; Miss Maude Clark is Secretary to the Rector of the High School, Montreal. Eleven of the Young Women's Christian Associations of Canada have paid Secretaries, and several have in addition Assistant-Secretaries. There are, no doubt, other women holding positions as secretaries of whom no information has been received. In British Columbia there are a few, and in Manitoba a number. Twenty-four have been heard of in Ontario and eight in Quebec.

The Dominion Commercial Travellers' Association is the only one out of five in the Dominion which has women enrolled as members. There are only three; and at a recent meeting of the Board of Directors it was decided that in future none should be admitted as members. No reason was given. The North-West Association gives as the particular reason for the non-admittance of women, that the railroad companies in the Provinces would not recognize their certificates. To belong to a Commercial Travellers' Association it is necessary to be a traveller for a wholesale house. There are a few women travelling for wholesale houses, and also a number of women agents.

In some of the small towns the post offices are under the charge of post mistresses, and a large number of women are employed in the post offices of most of the cities.

The position of Superintendent of a number of our institutions, such as the Young Women's Christian Association, requires a

woman of refinement and culture, combined with good business ability. The matrons of our charitable institutions and jails are a fine class of women, many leading lives of great self-sacrifice.

The only woman factory inspector in Ontario is Miss Carlyle In Quebec there are two, one English and one French, resident in Montreal. Their names are Mrs. King and Madame Provencher.

Twenty-four women are employed in the Public Library in Toronto, Ont., and also one as assistant librarian in the Parliamentary Library. In York County, Ont., there is one woman librarian. In Montreal several women are employed at the Fraser Institute, and several at the Library, McGill University. The Librarian in the Westmount Library, Westmount, Que., is a woman. Mrs. Kate E. Hayes has for some years held the appointment of Librarian to the Territorial Legislature, Regina, N.W.T.

It is necessary before entering the Dominion Civil Service to pass a special examination. These examinations are held once a year, during the month of November. The candidate for examination must be over eighteen years of age and under thirty-five. An ordinary school education is required. Graduates of any University in Canada are exempt from the qualifying examination. There are seventy-two women employed in the Dominion Civil Service, their salaries ranging from $400.00 to $1000.00 per annum

The Provincial Legislatures also employ women, but have not, as a rule, any qualifying examination.

Agriculture.

According to the census of 1891 there are 11,590 women farmers in Canada. This is an increase of 4,794 in ten years, according to the census of 1881. These women own and work their own farms ; 252 of them are in Manitoba, where in 1881 there were only 71.

Canadian women have been successful in horticulture, especially in apple growing. One family of girls did the packing of 2,200 barrels of apples in an orchard near Montreal. Another manages most successfully an orchard of 2,000 apple trees. A number of women are engaged in butter and cheese making, poultry-farming, bee-culture, market-gardening and hop-growing. The Misses Hewlitt, daughters of the late Thomas Hewlitt, reside on the homestead at Queenstown, Queen's County, N.B. They have successfully conducted their own farm of 350 acres for the last 25 years. A considerable portion of the farm is land from which they get large quantities of hay. They raise cattle, swine, poultry, sheep, etc., marketable vegetables, fruits, honey, eggs, butter, cheese, wool, etc. The "Bee Journal," published in Toronto, mentions that women are engaging more and more in bee-culture, an occupation for which they are well suited.

Kingston Dairy School, maintained by the Ontario Government, provides both for theoretical and practical instruction in cheese-making, cream separation, fermentation, test preparation and use of starters, factory records and accounts. The short courses are three weeks, the long course, six weeks. The examination in butter-making is open to those who have spent at least nine weeks in the butter-making department. After passing the examination, a satisfactory management of a factory is necessary before a professional certificate is granted. Any person over 16 years of age, who has worked at least one year in a butter or cheese factory, is eligible for admission to any of the short courses. Admission to the third, or long course, is limited to those who have worked at least three seasons in a cheese factory or creamery. The tuition is free. A fee of $1 is charged for registration, also $1 for caps and aprons, to be worn while at work in the school. The courses are open to women, but none have yet entered for the long course leading to a professional certificate. The reason given for this is that the hours are long, and there is a great deal of lifting and heavy work. However, there are in Ontario a few very skilful women cheese-makers, who make cheese on a factory scale.

Agricultural College, Guelph, Ont. The Dairy Department is the only branch of the College open to women.

School of Agriculture, Truro, N. S. In connection with the Normal School. Heavily subsidized by the Government. Principal, W. H. Smith, B.S.C. All Normal School students attend classes in this school. Number 149 in 1898. The following subjects are taken up :—Biology, soils, dairying, gardening, agricultural chemistry, forestry, entomology. These are given in lectures, laboratory work, field, or garden work. Agricultural teachers' diplomas are granted only to those who take the complete course of the agricultural school. Sessions of local agricultural schools are held in different parts of the province.

School of Horticulture, Wolfville, N. S. Director, Mr. F. C. Sears. Forty-nine students enrolled in 1898, of whom eighteen were women. Practical work in the orchard is a feature of the course. Lectures are given. At the close of the school year the work is generally continued in different parts of the Province. "Spraying" meetings are also held in various parts of the province in connection with the lecture work.

Government Dairy School, Winnipeg, Man. Under the control of the Department of Agriculture, supported by the Government. Director, C. A. Murray, Provincial Dairy Superintendent, and staff of three men teachers. Number of students in attendance, eleven, of whom four are women. A certificate of attendance and

application is granted to each student in the butter and cheese-making courses, who (1) attends all the lectures during each course, (2) is not absent from the school during the hours of work without a reasonable excuse. Each student in the butter or cheese-makers' course, who passes a satisfactory examination at the end of the term, and who proves to be a careful and competent cheese-maker and butter-maker and manager, by successfully conducting a factory during two seasons after leaving the school, is, therefore, entitled to a diploma. No fees are charged to students coming from the Province of Manitoba.

Statistical Tables, Etc.

The following statistical tables of professions and careers are not presented as being comprehensive in any way, but merely to represent the different occupations, as far as it has been possible to ascertain them outside of industries. No attempt has been made to obtain the numbers of the large class of shop-clerks, telephone operators, stenographers, typists or domestic servants.

(1) Professions and Other Avocations.

	P.E.I.	N.S.	N.B.	QUE.	ONT.	MAN.	N.W.T.	B C.
Agents, (not specified)	1	9	12	33	79	6	1	1
Agents (insurance)	..	..	2	1	3	..	..	2
Agents (machine)	..	..	..	..	1	..	..	..
Bank clerks (census, 1891)	..	..	..	3	..	..	..	1
Book-keepers	15	15	49	..	400	55	..	89
Brokers and accountants (census, 1891)	7	101	66	156	954	14	..	9
Chemists and dispensers of medicine	1	1	2	4	16	..	..	..
Clerks and copyists (census, 1891)	11	54	39	343	444	18	..	13
Collectors	..	..	..	..	2	..	..	..
Dairy women	..	..	..	..	9	..	..	..
Government officials (census, 1891)	12	90	42	139	439	19	14	10
Janitors (census, 1891)	..	12	51	..	71	..	..	..
Legal jurists (census, 1891)	..	3	7	3	11	..	..	..
Laundry managers	..	..	1	6	21	..	..	..
Livery stable keepers	..	1	1	1	2	..	..	..
Model and pattern makers (census, 1891)	..	..	..	2	7	1	..	..
Paper-hangers	..	..	..	1	2	..	..	..
Packers and shippers (employers census, 1891)	1	15	1	6	104	5	..	..
Patent medicine makers	..	..	..	..	3	..	..	..
Photographers	..	..	3	6	18	1	..	1
Physicians and surgeons	1	6	5	17	50	3	2	5
Publishers (census, 1891)	..	3	..	..	20	3	..	..
Sextons (census, 1891)	1	5	8	7	18	3	..	..
Traders	..	..	..	2	..	..	..	..
Theatrical managers (census, 1891)	..	1	1	3	1	..	..	..

(2) Shop Keepers.

	P.E.I.	N.S.	N.B.	QUE.	ONT.	MAN.	N.W.T.	B.C.
Bakers	1	2	4	5	37	1	1	4
Barbers	..	..	1	1	7	..	..	..
Booksellers	..	5	3	3	15	..	..	1
Boot and shoe makers	..	..	..	11	15	..	..	..
Butchers	..	..	1	..	9	..	..	1
Coal merchants	1	..	..	1	2	1	..	..
Confectionery, candy and fruit sellers	6	24	6	40	183	3	1	4
Corset manufacturers	..	..	..	3	10	..	..	..
Dry goods retailers	..	21	8	35	36	..	..	5
Dyers and scourers	..	..	..	..	3	..	..	..
Feather manufacturers	..	..	..	2	3	..	..	..
Fish dealers	..	..	..	1	1	..	..	..
Flour, grain and feed dealers	..	3	..	..	17	..	..	..
Furriers and hatters	..	1	..	12	6	..	..	..
Hair goods, dealers in	..	..	..	1	6	..	..	..
Hardware dealers	..	1	..	3	3	..	..	..
Herbalists	..	1	..	2	..	..	..	..
Indian goods, dealers in	..	1	..	..	..	..	..	..
Jewellers	..	..	..	..	3	..	..	..
Knitted goods, dealers in	..	..	..	1	11	..	..	..
Ladies' and children's underwear, etc	..	..	4	11	8	..	..	..
Newsdealers	..	..	..	..	1	..	..	..
Poultry dealers	..	..	..	..	4	..	..	..
Stationers	..	3	1	5	9	1	..	..
Saloon keepers	1	8	..	..	..	..	..	..
Sewing machine dealers	..	..	..	1	1	..	..	..
Tinware and stove dealers	..	..	..	..	2	..	..	..
Tobacconists	..	..	..	26	14	..	..	2
Undertakers	..	..	..	3	3	..	..	..
Vegetable dealers	..	..	..	2	..	..	..	..
Wall paper retailers	..	..	..	..	3	..	..	..
Watch and clock makers	..	..	.	..	4	..	..	..
Wig makers	..	..	..	1	1	..	..	..
Wines and liquors, dealers in	..	1	10	1	6	..	..	..

The following is a list of those who are engaged in exceptional pursuits for women :—

Blacksmith, Mrs. J. F. Lawson, St. John, N.B.; boat livery, Mrs. E. Humphreys, Toronto, Ont.; egg dealer and cold storage, Mrs. Mary McQuaig, Iroquois, Ont.; flour mill, Mrs. Mary Mitchell, Bronte, Ont.; two grist mills are managed by women in the Province of Quebec; gunsmith, Mrs. E. Rodgers, Halifax, N.S.; the only ice dealer in St. John, N.B., Mrs. L. Whetsel, wholesale and retail dealer, particular attention being paid to supplying steamers; engineers' supplies, Mrs. D. Robertson, Hamilton Ont.; lime burner, Mrs. William Gray, Elora, Ont.; pawnbroker, Mrs. D. Lazarus, Montreal, Que.; taxidermist, Mrs. Robinson, Prescott, Ont.; wood dealer, Mrs. A. Wood, Ottawa, Ont.; manicurist, Mrs. Carr, Montreal, Que., Mrs. Eliza M. Jones is a well known vendor of Jersey cows. In 1892 she published a pamphlet entitled "Dairying for Profit, or the Poor Man's Cow," which had an enormous sale,

many thousands of copies having been purchased by the Provincial Governments for gratuitous distribution. She sold her Jerseys in 1896. There are several women pilots in Canada, also one or two engineers and a few miners. Women are said to make very good barbers; in Fraserville, Que., a woman is the only barber.

One interesting fact is learned in comparing the census of 1881 with that of 1891. There are only three classes in which a division is made in regard to sex in the tables of professions and occupations in the census of 1881, namely:—teachers, farmers and servants. In the tables of similar character in the census of 1891, we find that in all the different professions and occupations a column is allotted to women. This shows to what an extent women in Canada have entered into, not only the industrial establishments, but also the professions and occupations hitherto exclusively occupied by men. This may seem a little hard upon the men, but it must be remembered that the reason for this is, that what formerly occupied the women, such as sewing, spinning, weaving, butter and cheese making has been taken away from them, and it has been necessary for them to occupy themselves in some other way.

CHAPTER V.

Trades and Industries.

The Industrial Possibilities of Canada.

A conception of the industrial possibilities of Canada may be better conveyed by the one word "unlimited." than by any attempt at generalizing or specializing. Canada may be said to run the gamut of geographical, geological, climatic and race conditions. Nature has provided every facility for gratifying the most capricious individuality, and scope for the most versatile talents. It is, therefore, obvious that any attempt to do justice—in a brief article—to a country so prodigal of resources, must prove very inadequate, especially when these resources are to be considered from a point of view, which represents their value in relation to woman's capabilities and requirements.

From the general information contained in the chapter on "Trades and Industries," it will be seen that the industries already established in Canada are capable of further development. It may also be noted that there is ample room for enterprise in other directions.

Up to the present time, little effort has been made towards developing a distinctly Canadian character in the various arts and crafts. Owing to the absence of special technical education, manufacturers have been dependent to a great extent upon the importation of skilled artisans and designers. This, with the introduction of machinery, has produced an army of unskilled laborers, tending towards reproduction rather than invention and individuality in design and workmanship. This is a condition inevitable in all new countries. Canada has passed the empirical stage and is in a position

to adopt and develop industrial methods in keeping with modern scientific discoveries. Preparations are being made for the establishment of technical schools, which, with the prevailing system of education—acknowledged to be second to none in the world—must result in developing a distinctly Canadian character in the various arts and industries.

Owing to space limitations, it will be necessary to confine the discussion of woman's industrial possibilities to those branches for which she is especially adapted, and from which satisfactory returns are assured. With this in view, together with their economic value to the country at large, the household arts and agriculture may be placed first on the list of industries for women.

Emanating from the home or "Household Arts," we have the various industries in which women have been engaged from time immemorial. The manufacture of textiles from the raw material to the finished product; the various processes through which they must pass before being converted into clothing; the preparation of food; interior decoration and other domestic industries afford an unlimited field for women's ingenuity and occupation.

Hitherto the cultivation of this field has been left to haphazard and unscientific methods, but with better facilities for increasing intelligence in this direction a new era of progress and development is dawning, and in skilled domestic service, in the various classes of needlework and the manual arts, women in Canada have unlimited possibilities before them.

Next in importance we place Agriculture for Women. In this department, as in "Household Arts," the absence of scientific training must be deplored. But here again, as in technical education, Canada is in a receptive mood, and the authorities are awakening to a consciousness of woman's value as a factor in national development. Therefore, as agriculture is pre-eminently the great Canadian industry, woman's education along this line is beginning to receive special consideration. Arrangements have been made in connection with the various farmers' institutes and agricultural colleges, whereby women may receive the training necessary to fit them for valuable service in the promotion of this great industry.

In order to form an accurate estimate of the industrial possibilities of women throughout the Dominion, a number of enquiries were made in each province. The replies were, in every case, corroborative of the opinions already expressed. The greatest

demand is for skilled labor in the "Household Arts." The reorganization of the domestic industries seems imperative. The unlimited possibilities contained in such industries as dairying, poultry and egg production, bee-keeping, fruit growing, (which comprises jam making and preserving fruits), hot-house culture, and even stock-raising, were all emphasized.

It is only within the last few years that the importance of exporting dairy produce, fruit, etc., has been generally recognized. When the enormous capabilities of Canada are considered in connection with the never failing market that exists for her produce, in England and in other countries, it will be readily seen that there is ample scope for women's activity in the field of agriculture. The earth is the source of the greater part of man's food, therefore, a country so generously endowed with every advantage of climate, soil and water, should give of her best in return.

British Columbia reports that the local supply of dairy produce is not equal to the demand. Prices for the daily necessaries, such as butter and eggs, are almost as high as in London, England. The climate and soil of British Columbia are specially adapted for the development of the dairy and fruit growing industries.

In Manitoba and the great North-West Territories, the attention given to stock raising and the cultivation of grain, has overshadowed the dairy industry, with the result that little more than the supply required for local consumption has been produced.

With a railway connecting the Atlantic and Pacific sea ports, equipped with cold storage appliances, and with a fast steamship service across the Atlantic, the agricultural possibilities of these provinces cannot be over-estimated, when associated with the European markets. Notwithstanding the cold winters of Manitoba and the North-West Territories, dairy products, poultry, small fruits and all kinds of vegetables, are satisfactorily cultivated there.

Ontario has been aptly termed the Garden of Canada. It is especially noted for its fruit. Peaches, pears, plums, cherries, grapes, apples, small fruits, tomatoes, etc., are cultivated with little difficulty in the open field. With a more scientific knowledge of the process of packing and shipping, an important place in the markets of the world may be secured for the fruit products of Ontario. This Province, indeed, offers unsurpassed facilities for every form of agricultural development.

Quebec, although not so well adapted to some kinds of fruit-growing as Ontario, affords great facilities for agriculture in its other branches. It has the advantage, with New Brunswick, Nova Scotia, and Prince Edward Island, of direct sea-ports, thereby securing for its agricultural products more convenient markets.

The Co-operative Creamery system has been established in many of the Provinces with most satisfactory results. So far as women are concerned, however, the dairy, poultry, and lighter forms of agricultural enterprise must, for some time to come, be considered from the standpoint of individual interest and manufacture. Hence the necessity of women being so educated along these lines as to be able to compete in point of quality, with the larger industries. Prince Edward Island may be cited as an illustration of the benefit to be derived from co-operative methods in the manufacture of cheese (see report).

Nova Scotia and New Brunswick offer equal facilities for agricultural development, especially in the more distinctly feminine pursuits. Dairying, the cultivation of small fruits, which leads to the jam industry, with as already stated, sea-ports which open a never failing demand for such products, make these provinces specially desirable as fields of operation for women in Agriculture.

In each Province, Experimental Farms and Agricultural Colleges have been established with a view to disseminating scientific knowledge among agriculturists. The influence of these institutions has been so pronounced and far-reaching as to create a general demand for scientific methods from all classes of the farming community. During the last year the study of agriculture has been made obligatory in the rural schools. A Normal School for training teachers of Domestic Science and Art has been established, with Government aid, in Hamilton, Ont., with a view to the introduction of these subjects into the public school curriculum.

In summing up the industrial possibilities of Canada, in relation to women's work, from evidence submitted, the fact seems to be clearly proved that in the field of agriculture woman may find unlimited scope for her activities. The central fact, which is the income or profit to be derived from the various branches of agriculture, must not be overlooked. In making computations it may be well to remember the aphorism "health is money." It would be difficult to estimate the value of agricultural pursuits in the physical development of a people. Employment in shops,

factories and offices has not proved conducive to higher physical conditions. Some industries, notably match making, have been found to be very injurious. Therefore the question of agriculture for women may claim a first place on the list of industries as a factor in promoting the health and morals of a nation.

In order to meet some of the difficulties in the way of women agriculturists, the settlement or colony plan has been suggested, whereby women may secure greater co-operation in their efforts along these lines. The tendency in Canada has been towards the cultivation of large tracts of land, which has necessitated a greater expenditure in money and labor than would be possible for the average woman. These conditions, together with their attendant social isolation, have not proved sufficiently attractive to induce women to consider agriculture as a special vocation. The settlement plan has been proposed, which means that these large farms be divided into small holdings, thereby enabling women with limited capital to secure sufficient land for the purpose of carrying on the distinctly feminine agricultural pursuits already specified. Co-operative principles, with regard to farm labor, marketing, etc., must prevail where women adopt agriculture as a means of livelihood. Whatever the outcome of this suggestion may be eventually, it is difficult to predict; in many ways it seems to be the most feasible solution of some of the problems which have hitherto proved a barrier to women's progress in agriculture. When scientific training has been provided for women along these lines, and they have been brought to realize the value of these industries, then their native ingenuity may be trusted to evolve a plan whereby past difficulties may be overcome,

The supply of female labour in shops, offices and factories, exceeds the demand; therefore, as a result of existing conditions, the two great industries which offer an unfailing demand and unlimited possibilities for women, are the household arts and agriculture.

ADELAIDE HOODLESS.

Compilation

By Mrs. J. V. Ellis.

Statistical Tables.

A correct report of the conditions of female labour in the branches that come under the head, "Trades and Industries," would require two or three years of personal observation and close study.

The report here submitted by the committee, who have had charge of this department of the Women's Handbook, is as full and complete as is possible in the time allowed for the work.

The information has been gathered from all over the Dominion and any inaccuracy is the result of a non-recognition of the importance of the book on the part of the employer, rather than any lack of zeal on the part of those who have had the matter in hand. Courtesy and willingness to aid in every possible way have, however, for the greater part, characterized those to whom questions have been addressed.

TABLE I.

The Various Trades and Industries in Which Women are Employed Throughout Canada, Distributed by Provinces.

QUEBEC.

Montreal.—Hosiery, leather clothing, leather specialties, mitts and gloves, shirts and neckwear, mattresses, stained glass and decorating, enameled ware, shirts, collars, overalls and blouses, umbrellas and suspenders, tacks and horse nails, preserves, jelly and confectionery, envelopes, soaps, woollen goods, tweeds, worsteds, overcoatings, perfumes, medicines and pharmaceutical goods, belting, electrotype, shirt company, type company.

Quebec.—Wig makers, cigar makers, carriage tops.

Hull.—Woollen goods, hosiery, yarns.

Levis.—Books, fine boots and shoes, tile works.

Lachute.—Woollen goods, belting, cartridge factory, paper mill, bobbin factory, suspender and umbrella factory, rolling mill.

Rock Island.—Whips and lashes.

Three Rivers.—Boots and shoes, glove factory, house furnishing.

Joliette.—Laundry.

Granby.—Rubber clothing, boots and shoes, cigar factory, millinery, dressmaking, paper company.

MARIEVILLE.—Straw hats, fine felt hats.

BEDFORD.—Dressmaking, millinery, knitting machine needles.

ST. ANDREWS.—Dressmakers.

LAPOINTE.—Knitting company.

ST. ANNE DE LA PERADE.—Match factory.

ST. CUNEGONDE.—Wadding company.

ONTARIO.

TORONTO.—Soaps and perfumery, lithographing, engraving, embossing, manufacturing chemists, cordage, fish lines, netted goods, stationery, cocoa and chocolate, dyers and cleaners, furniture, children's vehicles, reed furniture, regalia company (work done at home), wood stock for rolling mills, laundry, bakers, baking powder, spices, jellies, flavours, blacking, umbrellas, parasols and sunshades, corks, embroidery factory.

BRANTFORD.—Binder twine, spices, coffee, extracts, grading rags, cigar factory, baking powder, starch (laundry and culinary), box factory, biscuit and candy factory, cotton and woollen mills, carriage works, baker.

BERLIN.—Shirts, collars and cuffs, shoes and slippers.

WOODSTOCK.—Biscuits and confectionery.

BELLEVILLE.—Shirts, laundries, canning factories, corset making.

ALMONTE.—Men's underwear and sweaters.

CORNWALL.—Paper.

GEORGETOWN.—Book, newspaper and coloured paper.

INGERSOLL.—Frames and upholstered furniture, mattresses.

NIAGARA.—Steel chains and traps.

OWEN SOUND.—Chairs, lithographing, publishing and book binding.

PORT HOPE.—Files and rasps.

OTTAWA.—Altar linen, artificial flowers, carpet making, dressmaking, millinery, tailoring, weaving, printing bureau, bank note engraving.

WINDSOR.—Typograph.

WATERLOO.—Ivory, pearl and horn buttons.

DESERONTO.—Match splints.

PETROLIA.—Ordered corsets, underskirts, baking, millinery, dressmaking, fruit store.

COBOURG.—Woollen goods, jute and cotton bags.

TRENTON.—Canning factories.

STRATFORD.—Shoddy, woollen mills, shoe factory, printing office, shops, millinery, dressmaking, knitting and cardigan factory.

LEAMINGTON.—Tobacco factory, evaporating factory, pumpkin flour factory.

PETERBORO.—Woollen mills, general electrical work.

PARKHILL.—Woollen mills, steam laundry.

PRESTON.—Woollen mills, brush works, glove factory.

KINGSTON.—Hosiery and collar mills, cigar factories, milliners, dressmakers, shops.

LINDSAY.—Fancy store, millinery, dressmaking.

MERRICKVILLE.—Dressmaking, millinery.

GRIMSBY.—Shops, printing offices, dairying, evaporating and canning factories

PALMERSTON.—Tailoring, machine knitting, carriage upholstering, shops.

OAKVILLE.—Dressmakers, milliners, tailoresses, book-keepers.

DRAYTON.—Sewing and saleswomen.

COLLINGWOOD.—Stocking factory.

WYOMING.—Woollen mills.

DURHAM.—Woollen mills, printing office.

GODERICH.—Knitting factory, tailoring, dressmaking, laundrying.

GUELPH.—Fancy goods, millinery, books, dressmakers, grocers, laundresses, florist, dairy merchant, boarding-house keepers.

GRAVENHURST.—Milliners, dressmakers.

MIDLAND.—Tailoresses, dressmaking, domestic duties.

FOREST.—Flax pulling, apple factory, several farmers.

FORT WILLIAM.—Laundries, saleswomen.

LONDON.—Dressmakers, boarding-house keepers, bakers, carpet weavers, corset makers, dairy women, fancy goods shopkeepers, fish and game store, fruit stores, grocers, knitted goods seller, laundries, market gardener, milliners, stationer, restaurant keepers, tobacconist, greengrocer.

ELMWOOD.—Dressmaking millinery, tailoring.

CALEDONIA.—Dressmaking, washing, apple factory, berry picking, baking, millinery, domestics, housekeepers, boarding-house keepers.

KINGSVILLE.—Woollen factory, evaporating factory.

SARNIA.—Dressmaking, millinery.

PORT CREDIT.—Steel works.

MANITOBA.

WINNIPEG.—Factories, tent, and ready made clothing, pickle, biscuit and box factories, laundries, domestic service.

HARTNAY.—Millinery, dressmaking.

NEEPAWA.—Millinery, dressmaking.

BRITISH COLUMBIA.

VANCOUVER.—Canned fruit, coffees, jams, jellies, extracts, sauces, mattress factories, dressmaking, millinery, confectionery, laundries, tent and sail making, chemical company.

WESTMINSTER.—Laundry.

NANAIMO.—Shoe factory.

VICTORIA.—Dressmaking, millinery, tailoring, factory work, hotel keeping, domestic service, laundrying, hair dressing.

NEW BRUNSWICK.

ST. JOHN.—Hotels, carpet makers, laundry, boots and shoes, baking powder, spices, coffee, coat, skirt and blouse makers, paper boxes and paper specialties, blank books, hosiery, cloth and yarn, wool hosiery, laundries dressmakers, milliners, ice dealer, florists, stationer, wig maker, restaurants, drug store, cotton mills.

MONCTON.—Milliners and dressmakers, house furnishings, stationer, laundry.

FREDERICTON.—Canned goods, boot and shoe factory, millinery, dressmaking, tailoring.

GAGETOWN.—Grocery, dressmaking, hotel.

CAMPBELLTON.—Millinery, dressmaking, general stores, dress establishment, hotels.

DALHOUSIE.—Millinery.

JACQUET.—General store.

CHATHAM.—Millinery and ladies' garments, confectionery and fruit, book store, hotel, druggist.

ST. ANDREWS.—Dressmaking, millinery, dry goods, restaurant, boarding house, farming.

ST. STEPHEN.—Confectionery.

ST. GEORGE.—Sea foods.

WOODSTOCK.—Ladies' wrappers and skirts, canned goods, pickles, jams.

HAMPTON.—Enamel and tin ware

BATHURST.—Hop picking.

HARTLAND.—Fancy store, dressmaking, millinery.

NEWCASTLE.—Dressmaking, tailoring, millinery.

MARYSVILLE.—Cotton factory.

PORT ELGIN.—Woollen factory, tailoring.

NOVA SCOTIA.

HALIFAX.—Biscuit and confectionery, match factory, men's and youth's clothing, laundry, cotton mills, street skirts, shirt waists and children's goods, millinery, clothing establishment, cigars, shoe factory.

OXFORD.—Woollen cloths.

ANTIGONISH.—Woollen company, dyeing, cording, etc.

PICTOU.—Confectionery, manufactory, millinery.

WESTVILLE.—Shopkeepers, dressmakers, milliners.

CANSO.—Lobster factories.

GUYSBORO.—Dressmaking, millinery, domestic service.

WINDSOR.—Millinery, dressmaking, colored prints, boarding houses.

PRINCE EDWARD ISLAND.

Lobster canning industry, farming, woollen mills, tailoresses, bookbinders, machinists, laundresses, printers, confectioners, fancy goods and stationery, furrier, florist, baker.

NOTES

A.—The greater number of women engaged in industrial pursuits in Canada are Canadians.

B.—The great majority of women live at home. The employers prefer girls who do so, while the conditions of life in Canada tend to the preservation of a distinct home life.

TABLE II.

Following is a list of the Trades and Industries in which women find employment, showing the minimum and maximum rate of wages as far and as accurately as could be obtained.

Boots, shoes and slippers	$ 1.50	to	$ 8.00	per week.
Baking powder	2.00	"	4.00	"
Blacking	2.50	"	5.00	"
Binder twine	2.50	"	4.50	"
Belting	2.50	"	6.50	"
Blank books, etc	1.50	"	4.50	"
Blanketings, etc	3.00	"	5.00	"
Buttons (ivory, horn and pearl)	.35	"	.75	per day.
Book, news and colored paper	.65	"	1.00	"
Brush works				
Bakeries, (proprietresses)				
Book stores, "				
Boarding houses, "				
Collars, cuffs and shirts	1.50	"	15.00	per week.
Children's vehicles and reed furniture	3.50	"	7.00	"
Canned fruits, coffees, jellies, jams, preserves, pickles	3.00	"	12.00	"
Confectionery and fancy biscuit	3.00	"	7.50	"
Cotton mills	3.00	"	10.00	"
Cigars	2.50	"	10.00	"
Carriage factory	1.50	"	3.00	"
Carriage upholstery	1.50	"	3.00	"
Cording, cloth finishing and dyeing	.45	"	.50	per day.
Corsets, underskirts	1.50	"	3.00	"
Chairs	3.50	"	6.00	per week.
Corks	3.00	"	7.00	"
Cordage, fish lines, netted goods	3.50	"	7.00	"
Cocoa and chocolate	1.50	"	5.00	"
Custom made woollen goods	.40	"	.50	per day.
Carpet makers				
Carpet sewers	.03	"	.05	per yard.
Cotton cloth and yarns	2.00	"	8.00	per week.
Canned goods	.60	"	1.00	per day.
Condensed milk, coffee, cream	.30	"	.50	"
Dressmaking	2.50	"	15.00	per week.
Dyers and cleaners	4.00	"	6.00	"
Dairies				
Domestic service				
Druggists, (proprietresses)				
Evaporating factory	2.00	"	8.00	"
Electric general works				
Engravers, embossers				
Enameled ware	2.00	"	6.00	"
Envelopes				
Enameled and tin wares	2.50	"	5.50	"
Frames, upholstered furniture	3.00	"	5.00	"
Flax pulling				
Files and rasps	2.25	"	7.00	"
Furniture	5.00	"	7.00	"
Furriers				
Farming, (proprietresses)				
Florists, "				
Fish and game store, (proprietresses)				

Grading rags	4.00		per week.
Glove factory			
Groceries, (proprietresses)			
General stores, "			
Hosiery, yarns, shirts, collars, overalls, blouses			
House furnishing			
Hosiery (wool)	2.00 "	7.00	"
Hosiery (cotton)	3.00 "	7.00	"
Hotels, (proprietresses)			
Ice dealer, "			
Intelligence, "			
Jute and cotton bags	.40 "	1.20	per day.
Knitting and cardigan factory	.50 "	1.00	"
Knitting needles			
Laundries	.10 "	.20	per hour.
Lobster canning industry	8.00 to	16.00	per month, [including board.
Lithographers	1.50 "	2.80	per week.
Leather clothing, leather specialties, mitts and gloves	2.00 "	10.00	"
Mattresses	6.00 "	7.00	"
Millinery	2.50 "	15.00	"
Match factory	1.00 "	6.00	"
Men's and youth's clothing	3.00 "	6.00	"
Machinists	3.00 "	5.00	"
Men's underwear and sweaters	.50 "	1.50	per day.
Match splints	.50 "	.80	"
Market gardening, (proprietresses)			
Neckwear, ties, scarfs, etc	2.50 "	7.00	per week.
Overcoatings, tweeds	8.00 "	35.00	per month
Printers	2.00 "	6.00	per week.
Perfumes, medicines, pharmaceutical goods	1.50 "	5.00	"
Paper	.50 "	.70	per day.
Photography, (retouching, mounting, etc.)			
Pumpkin flour factory	2.00 "	8.00	per week.
Publishing and book-binding	3.00 "	6.00	"
Packing tacks	4.00		"
Paper boxes, paper specialties	2.00 "	8.00	"
Regalia			
Rubber clothing, rubber boots and shoes	18.00 "	24.00	per month.
Restaurants, (proprietresses)			
Shirt waists, children's clothing	1.50 "	6.00	per week.
Straw hats, fine felt hats	10.00 "	40.00	per month.
Starch (laundry and culinary)	3.50 "	6.00	per week.
Steel chains and traps	.50 "	.70	per day.
Shoddy	.06 "	.07	per hour.
Stationery	1.50 "	4.50	per week.
Stained glass and decorating	1.75 "	5.00	per day.
Soaps	2.50 "	7.50	per week.
Sea foods	.75 "	2.00	per day.
Sail making			
Tailoresses			
Tobacco factories	1.00 "	4.00	per week.
Toilet articles	4.00 "	6.00	"
Typograph			
Tacks	2.50 "	5.00	"
Tailor-made costumes	7.00 "	20.00	"
Tent and sail making			
Umbrellas, suspenders, parasols, sunshades	2.25 "	7.50	"

Woollen mills	3.00 "	7.00	per week.
Wood stock for rolling mills	3.00 "	4.50	"
Whips and lashes	4.00 "	9.00	"
Woollen cloths	10.00 "	26.00	per month.
Wig makers, workers in hair	2.00 "	4.00	per week.
Wrapper and skirt factories	5.00 "	8.00	"
Wall paper	2.50 "	5.00	"

To this list add hop and berry picking, which employment engages many young women and girls during the season. Indeed, there are whole communities that depend upon this work for a living. It is "piece work," and where a picker is dexterous, the remuneration is large. In the provinces where these industries are carried on, the boxes and crates are manufactured on the grounds, while the preparing and packing the fruit give added employment.

NOTE.—The cost of living varies so in different localities that it is impossible to state with any degree of accuracy what it is. The lowest figures given, however, are $2 per week, the highest $5.

TABLE III.

This table gives an approximate idea of the number of women over and under 16 years of age, engaged in industrial establishments, arranged by provinces.

	1891.		1900.	
	Over 16.	Under 16.	Over 16.	Under 16.
New Brunswick	4,750	568	6,175	738
Nova Scotia	6,566	625	8,535	812
Ontario	32,835	2,482	42,685	3,226
Prince Edward Island	1,309	192	1,701	249
Quebec	22,898	3,018	29,767	3,923
Manitoba	541	31	703	40
British Columbia	1,331	157	1,730	204
Territories	50	3	65	3
Total	70,280	7,076	91,364	9,198

NOTES.

A.—Men and women command the same wages when the work is equally well done. In the majority of the establishments where men and women are employed, the rate of wages paid to the women is lower, but this does not argue cheaper labour, but a different class of work, women, generally, not being thoroughly trained, nor able physically to do man's work. It has been found upon investigation that competition exists between women and women, but that there is little or none between men and women, as their work does not lie along parallel lines.

B.—The ages of the women engaged in active employment range from sixteen to forty years. The supply of women is greater than the demand in every department of women's work, except that of domestic servants.

C.—Women are finding their way into many departments that have hitherto been regarded as belonging exclusively to men. When the work undertaken has been successfully carried on, there seems no adequate reason for any distinction or division. Among these employments may be mentioned house decorating (i.e. inside painting), frescoing, market gardening, in which women are especially successful; farming, in which increasing numbers of women are finding employment; even such businesses as the management of hack and livery stables, or that of ice dealers. A coloured woman engaged in this last business, which demands a keen knowledge of business methods, and tact and ability in managing the public, employs in one of the cities in Eastern Canada over one hundred and fifty men, owns several large ice houses and eight or ten teams. Her success is regarded by the townspeople, not only as an evidence of what women can do, but as a triumph as well for her race.

Factory Acts.

Canada has taken and is taking, as necessity arises, every precaution to render the employment of women and children in factories, shops and many other places as safe as possible. This applies to personal and bodily safety. With this end in view, two of the provinces, Ontario and Quebec, where great manufacturing industries are carried on, numbering thousands of women among the employed, have special legislative acts governing the conditions under which women can be employed. Prince Edward Island also has a Factory Act, but it has never been enforced. The acts regulate the ages of the children and young girls, the hours they shall be employed, the sanitary condition of the rooms in which women work, the overcrowding of work rooms, the providing of proper toilet and wash rooms. Care is also taken to provide for the safety of those who work among machinery, explosives, and in places where there may be danger from fire, or other causes. Factory inspectors, both men and women, have been appointed who are constantly on the outlook for any infringement of the laws, an offence punishable by fine. These inspectors make annual public reports regarding their work, the condition in which they find the buildings and work-people who come under their jurisdiction, suggest improvements, advise better methods in the work, the rooms, or in the sanitary conditions, when necessary. As it often happens, unforeseen needs will arise, unthought of accidents occur, and the presence of these inspectors furnish the remedy in many cases in a quicker and better way than if the knowledge of the defects was left to reach the public ear by "process of time." The inspectors who have been doing the work for some years, heartily approve of the appointment of women to this office, as it has been shown that

through them many justifiable complaints have come from workwomen, complaints that would otherwise not have been made, nor recognized. Strict enquiry is made into the systems by which buildings are lighted and heated, the inspectors, seeing that those working among steam, electricity, or gas, are not unduly exposed to avoidable danger. Elevators, open shafts, traps, doorways and stairways are also made the subjects of rules and regulations. Every precaution is taken to prevent a panic, or "hysteria," which among nervous women will do as much harm as a more tangible danger. Also suggestions are made regarding the immediate relief of persons injured until proper medical assistance can be summoned. It is evident from a careful study of the relations existing between the employee and the employer that the conditions are surely improving. If from a business point of view only, the employer finds it to his interest to provide well lighted, well ventilated rooms in which to work, to see that the general health of his work women is kept up, and to assist them when ill or when disabled, the excellence of the service thus obtained is its own reward.

The system of never publicly reprimanding a delinquent and of making it a point to praise generously wherever possible, results, says one manufacturer, in "happy, healthy girls, who never want to leave us except to get married."

The appointment of the women factory inspectors was secured on the representation of the National Council of Women. They are:—in the Province of Quebec, Madame Provencher and Mrs. Louisa King; Miss Margaret Carlyle in the Province of Ontario, where she is also inspector under the shops act. Miss Carlyle's report gives a valuable summary of the work of women employed in industrial establishments.

Shops Act.

Ontario has an act relating to the employment of children, young persons and women in shops and places other than factories. This Act defines shop as follows: "Shop means any building, or portion of a building, booth, stall or place where goods are handled, exposed or offered for sale, and any such building, portion of a building, booth, stall or place, where goods are manufactured, and to which the Ontario Factories Act does not apply, and laundries wherein neither steam, water power, nor electric power is used in aid of the work carried on; but shall not include any place where the only trade or business carried on is that of a tobacconist, newsagent, hotel, inn, tavern, or any premises wherein, under license, spirituous or fermented liquor is sold by retail for consumption on the premises." The Act regulates the ages of the girls employed, "child," meaning a person under the age of fourteen years, "young girl," from fourteen to eighteen, and "woman" from eighteen up-

wards; no child under ten can be employed in any shop in any capacity. The Act also requires that an hour shall be allowed for the noonday meal, and when service is required for evening work, that not less than forty-five minutes be allowed for that meal. It also provides against the employment of Sunday labor; for the provision of suitable seating arrangements for women when not actively engaged; for the establishing, at the employer's expense, of a suitable room, if the inspector deems it necessary, for a dining or lunch room; for the proper ventilation and cleanliness of the shops; and for a properly constructed and private earth or water closet. Precautions are also taken in regard to fires, escapes and ropes being furnished for all buildings three and even two stories high. The Act is designed to cover as far as possible all the necessary requirements for protection to person, health and morals. The Inspectors insist upon the carrying out of these regulations, and report that as a general thing they are conformed with.

Efforts are being made to secure the passage of similar Acts, and the appointment of Inspectors, both male and female in other towns and provinces.

NOTES.

A.—Women as a rule who are engaged in factories work upon an average nine hours a day, sewing women, women in stores and in many other employments, work from five to ten hours per day. In busy seasons they are obliged to work much longer, but in such cases they are paid for the overtime or by the amount accomplished.

B.—In some large dry goods establishments, where numbers of sewing women are employed for blouse and skirt making, they are retained during the "off season" and make up table and bed linen. It is often thought that because these articles are advertised "hemmed free" the sewing women are being employed at starvation rates. On the contrary, it is done to give employment during a "slack" season.

Sweating.

Canada has had little or no trouble with this irregular system of manufacture. The excise laws of the Dominion prevent the introduction of the sweating system into the cigar industry, which offers a fair field for work of that kind elsewhere. While in many other manufacturing establishments the opportunity exists, it has not been taken advantage of to such an extent as to make it a public evil. The knowledge of the system, and the presence of the Inspector tend to hold it in abeyance. In the report, made by the Commissioner to enquire into this system, he finds a minority of the work-rooms needing special attention in regard to their sanitary conditions; the habit of using the work-

rooms as living and sleeping rooms does not exist, though living and sleeping rooms are occasionally, in the stress of large orders, used as work rooms; neither could the Inspector learn of any authenticated case of an infectious disease having been spread by garments made in contractors' shops or in private houses. The conditions of home life in Canada, and the absence of tenement house life, have tended to act as a check upon this evil, but as the country grows and immigration increases, as greater demands are made for ready made clothing, the indications are, that unless promptly checked, the "sweating system" will obtain a foothold in the country.

The work is generally done in the factories and shops. Only in a few establishments is any work done by what are termed "outside" workers. This outside work consists largely of the embroidering of altar linens, of the making and embroidering of regalias of different kinds, and in the manufacture, at certain seasons of the year, of shirts and white wear. This is not in any way to be confounded with a sweating system; the work is done at home by sewing women who, for family reasons, may find it more convenient to do so. The embroidery commands high prices and indeed this industry is almost of the nature of a profession; sewing women who go out to work by the day, are, in nearly every instance, adequately paid. Many women work at home for tailors; the number is indefinite and the pay equally so, but the rigid inspection in many of the towns and the fear of it in others, helps to prevent it becoming an evil.

Benefit Societies.

A natural outcome of the social conditions generated by the constantly increasing number of women, who are becoming self-supporting, is the organization of mutual benefit associations of one kind and another. Throughout the larger towns of several of the provinces, women have established societies, not in any way to be confounded with labor or trade unions; in which, apparently, women have not as yet taken any great interest. These societies are intended mainly for mutual improvement, social intercourse, and in some cases—though these are in the minority—to supply financial aid in case of illness, or for any justifiable cause that may prevent a member of the society from attending to her work. Of these Benefit Societies, the Aberdeen Mutual Benefit Association at Ottawa may be taken as a typical one. It grew out of a desire on the part of Lady Aberdeen, to help directly the girls employed in the Government Printing Bureau at Ottawa, and to suggest indirectly to other girls the idea of similar societies. Its aim is the relief of sick members and of those who have become unable to carry on their duties. A fund has been raised from which, in such cases, an allowance is made of three dollars a week for the period of six weeks in each year. The society is also designed to promote

friendship among the girls in the Bureau. Its Secretary, Miss Clara Saunders, of the Government Printing Bureau, can be communicated with by women desirous of entering the organization, or anxious for more definite information upon the work of the Society. It is evident from reading the opinions of employers that societies of this kind are looked upon with favour, as many deplore the non-existence of a more general realization of the need of providing for old age or illness. It is scarcely a lack of thought on the part of women, as the training of the day points to marriage as a solution of the question.

ONTARIO.

LONDON.—Companions of the Forest. Object: to provide sick and death benefits; $2.50 a week and medical attendance; $50 at death. Visit sick and distressed. Three circles of forty members each. Address, George Berry, 748 Princes Avenue.

KINGSTON.—Daughters of Rebekah Lodge. Sick and death benefits. Address, Mrs. Miller.

RENFREW.—Daughters of Rebekah. Address, Miss Carruth.

SARNIA.—Companions of the Forest. Address, Mrs. Steadman.
Daughters of Rebekah. Address, Mrs. Luscombe.

NIAGARA.—G. F. S. Home Circle. Sick and insurance benefit.

INGERSOLL.—Companions for Mutual Aid and Benevolence. Branch of Ancient Order of Foresters.

QUEBEC.

MONTREAL.—Independent Order of Foresters, Women's Branch. Admitted 1899 for insurance benefits. Members, 37. Thirteen women's branches in Province of Quebec with 500 members.
Princess of Wales Lodge of the Independent Order of the Sons of Benjamin. Women's Branch with fraternal benefits. Organized, 1896.

NEW BRUNSWICK.

ST. STEPHEN.—Rebecca Lodge. Address, Mrs. C. A. Lindow.

BRITISH COLUMBIA.

VANCOUVER.—Ladies' of the Maccabees. American society, organized 1889, exclusively for women. Membership, 86,681. Hives (branches) in Quebec and British Columbia. Object: to care for living members and bury the dead; to establish benefit funds from which to pay death and disability benefits; to do literary and social work. Membership in Vancouver, 65. Address, Mrs. Mary L. Griffin, 414 Cordova street.

VICTORIA.—Ladies of the Maccabees. Address, Mrs. W. Jackson, Carr street.

NEW WESTMINSTER.—Ladies of the Maccabees. Address, Mrs. J. M. Archibald.
Daughters of England. Address, Mrs. B. Smith.
Beulah Rebekah Lodge. Address, Mrs. Pearce.

Domestic Servants.

In Canada, as elsewhere, the question of domestic service has become one of vast importance. Owing to the fact that there are but few wealthy families, the demand is for what is known as a *general* servant. The majority of homes employ but this one domestic, therefore the supply of specially trained maids is limited by the demand. The great reluctance of girls to enter domestic service in Canada arises from a variety of causes, the greatest one being perhaps the ease with which women can obtain employment in stores, shops, factories, printing offices and other similar establishments. In these places the girls have stated hours for work, and, as a rule, are not called upon for night duty. This gives a feeling of greater freedom and independence. From the East and from the West have come unsolicited appeals for help in obtaining adequate domestic service. One manufacturer says: "The crying necessity is domestic help. I can get dozens of girls, 16 to 20 years of age, at $2.00 per week, for store or factory, but cannot get any, or only with difficulty, at $2.00 to 2.50 per week, including board and comfortable home, for domestic help." It would be a boon to the weary mothers of our country if an intelligent class of domestic help could be educated at some National school and taught the general principles of domestic economy." Cooking classes and kitchen gardens are in some measure supplying this need.

A "general" servant is paid in Eastern Canada from $8.00 to $14.00 a month, in Western Canada from $10.00 to $20.00. Cooks are paid from $12.00 to $20.00 per month, except in hotels and restaurants, where they command higher wages; housemaids from $8.00 to $12.00, nurses the same. Many young girls obtain employment as nursemaids to take young children out of doors, care for and amuse them during the day. These girls go to their homes at night and are paid from $5.00 to $7.00. Laundresses command good wages, earning from $16.00 to $20.00—but this is in a way skilled labor. The domestic servant has her washing, food and light; her wages are clear gain, only requiring to be expended upon her clothing. It is impossible to estimate the number of girls and women thus employed, as it is very largely in the nature of a "floating population." The calculation has been made that one family in every ten in the Dominion employs one domestic, but this is not stated as authentic.

CHAPTER VI.

(1) English Education

The Education of English-Speaking Canadians.

Some General Considerations.

The claim of education to be the most important factor in national life has been urged almost to weariness, yet the claim is one which cannot be gainsaid; but while it is the most potent influence for good, if rightly directed, it depends for its efficacy upon a basis of right principle, and upon the true application of principle to facts. Hence, in approa hing any general system we must enquire whether it is directed to right aims, and how far it bears upon the needs of the life about it. Education is, of course, a process to which no limits can be set, yet for the present purpose it must be restricted to the processes of school life and of college life, where that supervenes. The principle of education for women is the same as it is for men, and the same in Canada as it is in other countries; the principle of masculine education being to train boys for offices of manhood, and the principle of feminine education to train girls, not for professional life, still less for masculine functions, but for offices of womanhood. The exigencies of modern life do, indeed, require many women to enter upon callings long regarded as masculine, but the consequences of this accidental divergence from the natural order need not affect the general system or the general principle. Yet the principle is frequently forgotten or defeated by "idols of the theatre" which still lead human minds astray.

In education false ideas are due largely to general misconceptions as to its true nature, as well as to the misdirected ambition both of parents and teachers. The notion of education as the learning, or rather the "getting through" a certain number of subjects, has been most injurious, and involves the further error of estimating a pupil by the number of subjects studied and the number of prizes obtained. Competition, always hurtful, is fatal in education; by it clever girls may grow intolerable in self-conceit, dull girls miss their chances of awakening, sensitive girls grow weak by the consciousness that they can never accomplish what those "at home" expect; individual progress is made to depend not upon individual capacity, but on the capacity of some special pupil who

is allowed to set the standard; subjects are multiplied to excess; school life, instead of being an opportunity for all round development, degenerates into a mere matter of book-work. Clever girls devote themselves to this curriculum happily enough, and pass into the general life with possibly a good deal of book knowledge, but with little real equipment for life and a lamentably narrow range of interests. Dull girls struggle on and finally leave the high school, where their brave efforts have had so little success or encouragement, to drop into the calmer routine of a private school, which in a few terms is expected to make good the losses of previous years. The happy opportunity of learning to be interested in many things has gone, the opportunity of preparing for life by learning to meet its occasions has been sacrificed to the necessity of cramming many subjects, generally soon forgotten, and not very useful if remembered. Sometimes, also, we find too early specialization, and girls who have lost their breath in the race devote themselves to music or some other branch of art before they have acquired even the rudiments of ordinary education. Facilities for musical training are considerable in some of the larger towns, yet the consecration of the soul to that which is good, so essential to any true artistic excellence, is certainly impossible without the basis of a general training, and this is often wanting in girls who are giving their energies to music, with a possible view to professional life.

That "every pupil should be intelligently cared for and should have a fair chance" is the ideal of the teacher, yet many must be neglected, where school is arranged with a view to scholastic attainment as its only business, and where consequently the clever ones are of the chief importance. Scholastic attainment, as it can be tested partly by examinations, sometimes receives undue regard, since the reputation of a school is so often considered to depend upon it, and for its sake other sides of education are neglected.

In a country like Canada, which is young in development, great unwisdom has been shown in creating a system of education which perpetuates the ancient scorn of that manual work so essential to the general welfare. Compulsory training of a manual or technical kind might reasonably be part of every girl's school life; we cannot afford to train our girls only in an intellectual manner, and when we realize how largely the formation of tastes is due to the opportunities of school life, the immense importance of manual training is at once evident. Drawing as a regular subject has the highest value, and no girl is educated even in the most limited sense, to whom the use of her

hands whether in sewing, cooking or other ways is unfamiliar and distasteful. Drawing and needlework exhibitions, for which both public and private schools might compete, would be very useful; gardening is another most valuable ally in school training, and "form gardens" are possible where individual ones would not be. Resources of all kinds are suggested and encouraged by the promotion of collections of plants and other natural objects, and no one can be "in love with this green earth" who in early years has never been taught to recognize in Nature the teacher who leads from joy to joy.

Another defect is in the system of rewards by which the head pupil is allowed to carry off a number of prizes in a variety of subjects, not so much for excellent work, as for being first, while others, equally diligent and almost equally able, are unrewarded. General proficiency prizes to each pupil who reaches a certain standard in all subjects are more in accordance with the spirit of the age, and are free from many evils usually connected with the prize system.

Many reforms would become possible by a modification of the examination test; in Ontario, for instance, the work of both public and private schools is regulated by the requirements of the Education Department; for even private schools cannot venture to disregard the only outside test within reach. For school purposes a simpler examination would be most advantageous; an accurate knowledge of elementary mathematics and of the elements of two languages, together with an English essay, would be a possibility for all schools, and would free them from the restrictions under which many of them labour; or the need would be met by an examination, similar to that conducted by the Oxford and Cambridge Joint Board, in which the subjects are optional, and a certain number constitute a certificate. No particular subject is in itself very important; one language well known in its elements is more educating than three ill known, and nothing is worse for the mind than the habit of cram engendered by the simultaneous study of too many subjects. Every teacher, at any rate in private schools, is familiar with the formula, "M—— dislikes her arithmetic so much that I wish her to give it up," but as girls usually dislike what they find most difficult, and therefore what is most necessary for them to study, too much attention to these personal likes and dislikes is very unwise.

The great problem is not intellectual, but moral and spiritual. The limits of space, however, make any consideration of this aspect quite impossible.

TORONTO. M. CARTWRIGHT.

Compilation

By Miss Georgina Hunter.

University Education in Canada.

In all there are seventeen institutions in Canada which have the name of University and degree-conferring powers. Some of these have several facuties and colleges; others are only small Provincial Colleges.

It is not quite eighteen years since the first woman graduate obtained a B. A. degree from a Canadian University; but since then almost all the degree-giving bodies in Canada have opened their doors to women, in most cases granting them equal privileges with men, attendance at lectures, honours, exhibitions, degrees, etc. Mount Allison University, N.B., was the first to grant a degree to a woman (Miss Hattie S. Stewart, 1882), followed shortly by the University of Toronto and Queen's University, Kingston, and later by Dalhousie, McGill and others.

About eleven per cent. of the students in all the colleges in Canada are women. The oldest of the Universities is the University of King's College, Windsor, N.S., which was founded in 1790, followed by the University of New Brunswick in 1800, and McGill University in 1821. But during the greater part of the first century of their existence, the privileges of these higher institutions of learning were confined to men. The decade, 1880 to 1890, saw the opening of most of them to women.

McGill University, Montreal, founded in 1821. The Governing Body of McGill University is constituted by Royal Charter. It consists of a Board of Governors, who appoint to vacancies in their own ranks, the Principal, and the Fellows of the University, some of whom are elected by the Board of Governors, others by the several faculties of the University. Women are not eligible as Fellows, but have the right of voting for them. The University is supported by private endowments and the fees of the students.

Of the staff of one hundred and sixty-four teachers, professors, lecturers and demonstrators, seven are women. The number of students registered, 1898-1899, in all the faculties, was 1,034, of whom 86 were women. Lectures in the Arts' Course, the only faculty in which they may be enrolled, were opened to women

through the munificence of Lord Strathcona in 1884, and the first class of women, eight in number, graduated in 1888. Since then one hundred and twenty-three women have graduated, many of whom have gained a high place in the University examinations.

As heretofore, the classes for women, which lead up to the ordinary B.A., are entirely separate from the men's classes ; but all the honour and additional courses with laboratory work in the third and fourth years are co-educational. The examinations for women students are identical with those for men in all studies common to the two sexes. Women have the same privileges as men with regard to classing, honours, prizes and medals. The same degrees are given to women as to men in Arts (including Pure Science), namely :—B.A., M.A., B.Sc., M.Sc., D.Sc. and D.Lit. The University Library and Museum and the Laboratories of the Faculty of Arts are open to women. A fair proportion of the women graduates have gone on with post-graduate work, both at home and abroad. Registrar—Mr. W. Vaughan.

Royal Victoria College, Montreal, built and endowed by Lord Strathcona. A college and hall of residence for women, which was opened last September, is intended to take up and continue the work done between 1884 and 1899 in the "Special Course for Women" in the Faculty of Arts, known as the "Donalda Endowment." The lectures are conducted by the University Professors and Lecturers, assisted by the special Staff of Tutors connected with the College. Warden—Miss Hilda D. Oakley (Oxford).

University of Toronto.—Founded 1827. By legislative enactment the Provincial University now consists of the University and University College, each having its respective function. The University possesses teaching faculties in Arts, Law and Medicine. The Faculty of University College consists of Professors and Lecturers in Classics, Oriental Languages, English, French, German and Moral Philosophy. All other portions of the Arts' Course are assigned to the Faculty of the University of Toronto, of which the lectures are made equally available to the students of University College and those of all federated universities and colleges.

The following institutions are now affiliated or federated with the Provincial University :—Victoria University (Methodist), Trinity Medical School ; Denominational Theological Schools—(1) Knox College, Presbyterian, (2) St. Michael's College, Roman Catholic, (3) Wycliffe College, Episcopalian, (4) Huron College, Episcopalian ; The School of Practical Science ; Royal College of Dental Surgeons ; Ontario College of Pharmacy ; Women's Medical College ; Toronto College of Music.

The University of Toronto has no regulation which debars women from taking any degree. The Arts course is very largely attended by women and is entirely co-educational. There have been women graduates in every one of the various Honour Courses,

and this year (1899) there are enrolled 103 women as undergraduates in Honour Courses. The University has never appointed women to lectureships, but women have been appointed Fellows. Miss Benson holds the position of Fellow in Chemistry at the present time. Since 1883, when the first degree was granted to a woman, there have been 286 degrees conferred by the University upon women. Registrar—James Brebner, B.A.

University College.—Students registered 1898-1899, 446 ; of which 125 are women. Women are admitted to all the privileges of the College on exactly the same footing as men. There is no residence for women students. The standing of women is exceptionally high here. Number of women graduates of the College, 222.

Victoria University.—Founded 1836. It was the first institution of higher learning in Canada open to women. Miss McCarty, now Mrs. Crawford, of Cobourg, was the first woman to enter a University, and sixty-four women have graduated from this University, or since federation have had degrees conferred by Toronto University. Entirely co-educational. A new departure is the establishment of lectures on Domestic Science at Victoria. From one-third to one-fourth of the students in Arts in Ontario Universities are women.

University of Queen's College, Kingston.—Established 1841. The University has the Faculties of Arts, Theology, Medicine, Law, Practical Science. Women are eligible for all the degrees in the Arts Department of the University. The provision for women is exactly similar to that for men, and all the Arts courses, ordinary and honour, are co-educational. Of the 400 students in Arts, registered in 1898, 93 were women ; and at the final examination four of the ten University medals, granted as the highest award in the several departments, were won by women. In 1899-1900, of the 449 students in Arts, 107 were women. There are no women on the Teaching Staff. Miss E. Fitzgerald, the first woman to graduate from Queen's, has lately been elected to serve on the University Council. Registrar, G. Y. Chown, B.A.

Dalhousie University, Halifax, N.S.—Founded 1821 ; reorganized 1863. It is non-residential and non-denominational, and has full University powers. Women are admitted to all courses on terms of complete equality with men. The University has the Faculties of Arts, Science, Law and Medicine. Women were first admitted to Dalhousie in 1881, on the application of two young women, who were allowed to enter without discussion. Fifty-two women have graduated from Dalhousie, the majority of them in Arts. Of the 83 degrees conferred in 1898, nine were granted to women, four of whom gained the degree of M.A. Of the 74 degrees conferred in 1899, eleven were given to women, eight taking B.A., two B.L. and one M.D., C.M. It may be interesting to note the proportion of men and women undergraduate students now in

attendance: *In Arts*, 131 men, 58 women; in Science, 21 men, 14 women; in Medicine, 71 men, 6 women. In all the Faculties there were registered 362 students. In this College the authorities speak most favourably of co-education. Secretary, Faculty of Arts, A. McMechan, Ph.D.

Trinity University, Toronto.—Founded 1852. Under the control of the Church of England. Trinity University has the following Faculties: Arts, Divinity, Law, Medicine, Music, Dentistry, Pharmacy. Women are admitted to all lectures, and have equal privileges with men in regard to classing, ranking, medals, scholarships, degrees. Two of the scholarships competed for in 1898 were won by women. In all 123 degrees have been conferred by Trinity University upon women. Registrar, Rev. Wm. Jones, M.A., D.C.L.

St. Hilda's College, Toronto.—Founded 1888. A Hall of Residence for Women Students in Arts at Trinity. In 1899, resident students, 10; non-resident students, 12. It was intended to make St. Hilda's a Teaching College with separate classes for women; but the expenses of a double Teaching Staff, for the men at Trinity and the women at St. Hilda's, were found too great, and co-education was reverted to, though it is not regarded very favourably by the authorities. Principal, Mrs. Ellen Rigby.

University of Manitoba, Winnipeg,—Founded 1877. The only degree-conferring body in the Province. The University of Manitoba is an examining body with four denominational Colleges and the Manitoba Medical College in affiliation. The Colleges, which are autonomous, differ in their attitude towards women, but the University places no restriction upon them, and women are granted degrees both in Arts and Medicine. As a rule, the women students in Arts have elected to take the Modern Languages Course. Up to the present time only two have taken the degree M.D.,C.M. Co-education prevails, and is favourably regarded. The first building of the University of Manitoba is now being erected, with a complete equipment for scientific work. Hereafter this University will be a teaching as well as an examining body. In 1893 the Legislature, with the approval of the University passed an Act that the Local Government, after consultation with the University Council, might appoint Professors in the departments of Natural Science, Mathematics and Modern Languages. In May last the Government announced its intention of appointing at an early date Professors in Natural Science. Registrar, I. Pitblado, M.A., LL.B.

Manitoba College.—Under the auspices of the Presbyterian Church, in affiliation with the University of Manitoba, staff of eight professors and lecturers. It has the Faculties of Arts and Divinity. The same privileges are granted to women as to men;

co-education prevails, twenty-seven women have graduated in Arts, many of them with distinguished honours in Modern Languages and Mathematics. Principal, Rev. G. Bryce, M.A., LL.D.

The University of Mount Allison College, Sackville, N.B.—Founded, 1862. Under control of Regents appointed chiefly by the General Conference of the Methodist Church of Canada. Women are appointed upon the Board of Regents. No distinction of sex is recognized by the University as a degree-conferring body. Women are received on a perfect equality with men in all lectures and competitions for prizes Mount Allison was the first chartered College in Canada to admit women to all its courses and degrees on precisely the same terms as men. It was opened to women students in 1873. It offers courses in Arts and Theology. It has no residence for women, but many of the women students live at the Allison Ladies' College. Since 1882, thirty-six degrees have been conferred on women. This year there are registered 140 students, of whom sixty are women. These are, however, not all undergraduates. Perhaps one fourth of the women graduates take post-graduate courses. President—David Allison, M.A., LL.D.

University of Acadia College, Wolfville N.S.—Founded, 1838. Under control of a Board of Governors appointed by the Baptist Convention of the Maritime Provinces. A staff of eleven Professors, all men. 1898—Students registered, 142, of whom 25 were women. 1899—Students registered, 141, 36 women. Women are admitted on equal terms with men and follow the same curriculum. The attitude is favourable towards co-education. President—Rev. Thomas Trotter, D.D.

University of New Brunswick, Fredericton.—Founded, 1800. The University admits women to all degrees on exactly the same terms as men. Attendance at lectures is compulsory in order to obtain the degree of B.A. Co-education prevails. The first woman to graduate from the University of New Brunswick was Miss Mary K. Tibbits, who took the degree of B.A. in 1889. Since then thirty-one women have taken their B.A. degree. Of these, thirteen graduated with honours. Two have proceeded to the degree of M.A. Women have won many of the prizes and medals awarded by this University. There are registered this year (1899-1900) 77 men and 18 women students besides those taking partial courses. Chancellor and Principal—Thos. Harrison, M.A., LL.D.

McMaster University, Toronto.—Founded, 1887. A Baptist institution. A staff of seventeen professors and lecturers. Women students may reside at Moulton Ladies' College (see Ladies' Colleges). McMaster University has the Faculties of Arts and Theology. There are in attendance at present twenty women undergraduates and three partial students in arts out of a total

of 140. Seventeen B.A. degrees have been conferred on women, three of whom have proceeded to the degree of M.A. Two women members of the staff of Moulton College were the first to receive the University M.A. degree. Chancellor and Principal—O. C. S. Wallace, M.A., D.D., LL.D.

Western University, London, Ont.—This University is governed by a Senate and has a Charter for conferring degrees in Arts, Theology and Medicine. The Arts' Department is supported chiefly by annual subscriptions, mostly from citizens of London. No women are on the Teaching Staff, but women students are admitted to the same classes, and given the same privileges as men, both as full students and partials. There are at present twenty-four women students in attendance. The scheme of work and regulations for students are the same as those in the Provincial University at Toronto. Provost—Rev. B. Watkins, M.A. (Cambridge).

University of Bishop's College, Montreal. Women were first admitted to the Medical classes in the session of 1889-90. Since then twenty-one women have registered and ten have graduated. At the present there are four in attendance, one of whom is a dental student.

Normal Schools and the Training of Teachers.

QUEBEC.

McGill Normal School, Montreal.—This is the only Normal School for the training of Protestant teachers in the Province of Quebec. The School is under the control of the Council of Public Instruction, administered by the Superintendent of Public Instruction of Quebec, with whom is associated the Normal School Committee, consisting of five Governors and Fellows of McGill University.

The graduates from the McGill Normal School form the principal source of supply of Protestant teachers throughout the Province. Since its establishment, in 1857, it has conferred in all 3,018 diplomas on 2,083 persons who have taught between six and seven years each in the public schools of the Province. It is supported by an annual subsidy from the Provincial Government, a contribution in its aid by the School Commissioners, and school fees. There are on its teaching Staff, (including the Model Schools in connection with the Normal), eleven men and fifteen women. One of the women teachers holds a University degree. The McGill Normal School is empowered to grant to candidates successfully passing its examinations, diplomas licensing to teach in the Province of Quebec. These diplomas are of the following classes:—Elementary, Model School, Academy, Kindergarten. Last year diplomas were conferred on nine men and 130 women. The class in pedagogy is composed of graduates and undergraduates of McGill University; last year there were in attendance nine men and eight women.

The Central Board of Examiners is authorized to grant diplomas of all grades to those successfully passing the prescribed examinations, but the minimum of four months' professional training is required of all candidates.

By recent legislation the Government has decided that no diplomas allowing to teach shall be granted without a certain amount of professional training ; the minimum is a course of four months' training in the McGill Normal School. The Class of Kindergartners has been recently established. Practice in teaching is given in the girls' and boys' model schools in connection with the Normal. The Institution is co-educational, but owing to the great preponderance of women students, the teaching is accommodated to their needs. Students who live in the city pay $4 a month tuition fees. Between $30 and $40 is given in aid of board to those who take diplomas for each year of their attendance at the Normal School, on their teaching with success in the country for two years.

Teachers' Institutes are also held at different parts of the Province in which professional subjects are discussed, and instruction is given by Normal School teachers and County Inspectors. There is, however, in the Province of Quebec no law restricting an uncertificated teacher from teaching in the public schools ; in 1898 there were employed in the Protestant schools forty-one women teachers without certificates or diplomas. Secretary, J. W. Brackenridge, B.C.L.

ONTARIO.

Ontario makes most extensive provision for the training of teachers. Every position must be filled by a trained, certificated teacher ; no teacher of a High or Public School receives a permanent certificate who does not possess qualifications of a threefold nature : (1) Scholarship, (2) A knowledge of pedagogical principles, (3) Success shewn by actual experience. The scholarship is gained in the Universities and the High Schools and Collegiate Institutes. The professional training is given in a Normal School. The Ontario Normal Schools are thus only professional schools.

There are in Ontario the following classes of training schools for teachers :—1. Kindergartens, including the local schools of the kind where the training is given for Assistants' Certificates, and the Provincial Kindergarten connected with the Normal Schools where the training is given for Directors' Certificates. A young woman who desires to become a regular teacher in a Kindergarten must take one year's training at any local school of the kind established by a Public School Board. The examination passed at the end of a year gives an Assistant's Certificate. The holder of such a certificate is eligible to attend either of the Normal Kindergartens at Toronto or Ottawa and a year's additional course there is required in order to gain a certificate as Director. This certificate qualifies her to take

charge of any Kindergarten established by a Board of School Trustees. In 1898 there were conferred by the Educational Department thirty-one Directors' Certificates, and twenty-five Assistants' Certificates.

County Model Schools.—To begin teaching in a Public School, it is necessary to obtain a third-class certificate from a County Board of Examiners (all other certificates are granted by the Education Department). Only those are eligible for the examination who have attended a session at a County Model School, from which they gain third-class certificates valid for three years. To obtain training here, the candidate must have passed the High School primary examination. The number of Model Schools in 1898 was sixty, with an attendance of 1,288 teachers in training, 494 men, 794 women. Of these, 1,166 obtained certificates; 435 men, 731 women.

Provincial Normal Schools.—To obtain a permanent license to teach in a Public School it is necessary to secure at least a Second Class Certificate, valid for life. This can be obtained only from a Normal School. The Normal Schools in Ontario are:—Toronto, Ottawa, London (to open 1900).

Toronto Normal School.—A staff of four teachers. Students in 1898, 51 men, 105 women. Principal—T. Markland, M.A.

Ottawa Normal School.—Staff of four teachers. Students in 1898, 49 men, 100 women. Principal—J. A. McCabe, M.A.

The Ontario Normal College, Hamilton.—In the Normal College are trained the First Class Public School teachers, the Assistants and Principals of High Schools and Collegiate Institutes, and the Public School Inspectors. The course of study is almost entirely professional. A staff of eleven lecturers. Students in 1898, 86 men, 90 women. Principal—J. A. McLellan, M.A., LL.D.

Teachers' Institute.—In each County or Inspectoral District, a Teachers' Institute is organized for the purpose of imparting instruction in the methods of teaching, and for discussing educational matters. Many of these associations have professional libraries. In the cities these associations meet monthly, under the direction of the Inspector. In 1897 there were seventy-three of these organizations, with a membership of 7,627 teachers. They are supported by small Government and Municipal grants and members' fees. Attendance at them is compulsory.

NOVA SCOTIA.

No person can be employed as a teacher in a public school in Nova Scotia without a license from the Council of Public Instruction. Before obtaining such a license a candidate must obtain (1) a

certificate of the prescribed grade of scholarship at the Provincial High School examinations; (2) the prescribed certificate of professional rank as a teacher from the minimum professional qualification (M.P.Q.) examination, or the Provincial Normal School; (3) certificate of age and character. There are four classes of such licenses.

The Provincial Normal School at Truro is recognized as the appropriate source of certificates of professional qualification for public school teachers, but many candidates gain the required certificates from the M.P.Q. examinations. Of the 2,510 teachers employed in 1897-98, in Nova Scotia, 798 were Normal trained; of the 2,494 in 1898-99, 840 were Normal trained. There were 753 teachers' licenses granted in 1898 in comparison with 213 in 1893. There were granted in 1899: 803 teachers' licenses, 235 licenses to men; 568 licenses to women.

Provincial Normal School, Truro.—A staff of seven teachers. The teaching is almost wholly professional. In 1898, 147 diplomas were awarded, 7 Academic—4 men, 3 women; 32 first rank, 18 men, 34 women; 43 second rank, 14 men, 29 women; 45 third rank, 6 men, 39 women. It is noticeable that the men teachers advance to the higher ranks of licenses, while the women seem content with the lower qualification. Of the 70 teachers holding the Academic diplomas, 58 are men and 12 women. Principal—John B. Calkin, M.A.

NEW BRUNSWICK.

In order to qualify to teach in New Brunswick, it is necessary to hold a Provincial Normal School diploma. The Normal School provides a course of professional training from three months to one year in duration, which all teachers must follow before receiving permission to teach. These diplomas are granted by Provincial authority. The minimum attendance of four months at the Normal School qualifies only for a third class diploma, while a year with corresponding scholarship to justify entrance is needed to obtain the higher diplomas. Classes of diplomas issued are:—High School Certificates; first, second and third class certificates.

Normal School, Fredericton.—Unsectarian. For the year ending June, 1898, there was an enrolment of 57 men teachers in training, and 226 women. At the close of the year the students recommended for license to teach, in accordance with the regulations of the Board of Education, were:—Class I., 49; Class II., 144; Class III., 88. Principal—Eldon Mullin, LL.D.

Teachers' Institutes. County Teachers Institutes are held yearly in the different counties, largely attended by teachers of the locality.

These are presided over by the District Inspectors. The Provincial Teachers' Institute—three days' session—is held once every two years.

Teachers are encouraged to work for higher licenses, and many avail themselves of the yearly examinations offered for that purpose, which they may take with or without further attendance at the Normal School.

BRITISH COLUMBIA.

There is no provision made for the professional training of teachers in the Province of British Columbia; but no one is allowed to teach in the Public Schools without a license granted by the Council of Public Instruction. No matter what certificates are held by an applicant for a position on the Staff of the Public Schools, he must qualify himself by obtaining a certificate of qualification from the Council of Public Instruction, which is composed of the members of the Executive Council of British Columbia. Examinations of candidates for certificates to teach in Public Schools are held annually in Victoria, Vancouver and Kamloops. The number of candidates in 1898 was 286, of whom 223 were successful in gaining certificates.

First	Class.	Grade	A.	4	men,	4	women.
"	"	"	B.	6	"	14	"
Second	"	"	A.	21	"	19	"
"	"	"	B.	24	"	54	"
Third	"	"	A.	2	"	19	"
"	"	"	B.	13	"	42	"

Seven of the eight granted First Class A certificates hold B.A. degrees from Canadian Universities. In order of rank of each class a woman headed the list.

MANITOBA.

There is provision made in Manitoba for the professional training of teachers in the Provincial Normal School at Winnipeg and in the Local Normal Sessions, which are held at different places in the Province. Certificates are granted only to those who have received the training provided in the Normal School. Third class certificates, allowing the holders to teach during a period of three years, are granted after ten weeks' attendance at the Local Normal School, and successful passing of the prescribed examinations. Second class certificates, valid for life, are conferred by the Provincial Normal School. In 1898 the following diplomas were granted:—First Class, 18; Second Class, 216; Third Class, 90; total, 314.

Provincial Normal School, Winnipeg. Students in attendance during 1898, candidates for first and second class licenses, 184. Principal—W. A. MacIntyre, B.A. The local training schools grant temporary licenses.

Teachers' Institutes are held at Winnipeg Gretna and other centres and are largely attended.

PRINCE EDWARD ISLAND.

Only those who hold certificates from the Board of Education are allowed to teach in the Province. The granting of these certificates is based on (a) examinations, (b) a minimum attendance of five months at the Normal School. These certificates are first, second and third class. The total number of teachers employed in the Public Schools in the Island in 1898 were 581, 261 women, 325 men. Class I., men, 71 ; women, 30 ; total, 101. Class II., men, 181 ; women, 143 ; total, 324. Class III., men, 66 ; women, 88 ; total, 156.

Provincial Normal School.—Established 1856. A staff of five professors. The Normal School is amalgamated with the Prince of Wales' College, and is under the control of the Board of Education. Consequently, there are two classes of students in attendance, (1) Literary or Scientific, and (2) Professional. Women are admitted to all the classes. The entrance examination to the College constitutes the examination for Third Class Licenses. Normal School Diplomas were first conferred in 1885, and are of three grades, Honour, First Class, Second Class. The following Diplomas were granted in 1899 : Honour, 4, 1 man, 3 women ; First Class, 17, 8 men, 9 women ; Second Class, 11, 3 men, 8 women.

An Honour Diploma is given only to those who have taken the full course of three years and have taken at least seventy-five per cent. of the marks in Latin, Greek, English, French, Mathematics, Science and History. First and Second Class Diplomas require two years' attendance at the Normal School. Principal—Alex. Anderson, LL.D.

NORTH-WEST TERRITORIES.

Only those holding teachers' certificates granted by the Council of Public Instruction are allowed to teach in the Public Schools. These certificates, denominated Third Class, Second Class, First Class, High School Certificates, may be obtained by fulfilling the following conditions · (a) Furnishing a certificate of moral character ; (b) Passing the prescribed non-professional examination ; (c) Passing the prescribed professional examination ; (d) Receiving a satisfactory report from an Inspector after having taught one year in these Territories on an interim certificate. Certificates of the Third Class are valid only for three years. The examinations for

the non-professional certificates are held annually under the direction of the Council of Public Instruction. Only those holding non-professional certificates are admitted to the Normal School.

Sessions of the Normal School are held for the candidates for different classes of diplomas: Three months' session for Third Class; four months' session for First and Second Classes. There are also brief sessions of Local Normal Schools held in different parts, beginning December 1st and ending March 1st of each year. Number of certificates granted in 1898: First Class, 16 men, 1 woman; Second Class, 22 men, 26 women; Third Class, 11 men, 32 women.

Interim Certificates to those qualified from other provinces, 136. Students in attendance at the Normal School at Regina: First Class Session, 23; Second Class Session, 35; Third Class Session, 28; total, 86. During April, May and June, Teachers' Institutes are held at convenient centres in the Territories, conducted by the Superintendent and assisted by the Inspectors. In 1898 the attendance of teachers was 269. The Academic preparation of teachers is given in the High School Departments and the professional preparation in the Normal Schools. Candidates are not admitted to the latter until they have passed the non-professional examinations, and are not allowed to teach until they have completed a course of professional training.

It seems a pity that qualifications for teaching could not be made uniform throughout the Dominion, or that diplomas and licenses issued by the Education Department of one province should not be recognized in the other provinces. As it is, each province sets up its own standard of qualification and does not recognize any other. A unifying professional qualification for the licensing of teachers would be a great educational gain for the Dominion.

Elementary and Secondary Education in Canada.

Under the British North America Act of 1867 the right to legislate on matters respecting education was placed in the hands of the Governments of the several provinces, the rights and privileges of the denominational and separate schools then existing being specially protected. The systems in use in the Provinces vary, but all are based on the principle of free education, the funds being supplied by Government grants and local taxation, in the proportion of 30 per cent. Government grant and 70 per cent local taxation. In British Columbia and the North-West Territories the schools are supported wholly by Government. Education is more or less compulsory. Ontario, Quebec and the North-West Territories have separate schools for Roman Catholics and Protestants. The Manitoba Act, 1890, abolished sectarian schools in that Province.

QUEBEC.

Protestant Education. Educational matters in the Province of Quebec are under the control of the Superintendent of Public Instruction, assisted by an Executive Council of thirty-five members, divided into committees for the management of Roman Catholic and Protestant schools respectively. Superintendent of Public Instruction—Hon. Boucher de la Bruère. Secretary of Protestant Committee—G. W. Parmelee, B.A.

The schools of the Province of Quebec are governed directly by Boards of Commissioners or Trustees. The members of these Boards are elected by the ratepayers, excepting in the cities of Montreal and Quebec in which the Commissioners are appointed partly by the Executive Council of the Province, partly by the respective City Councils. Women are not eligible for the position of School Commissioner or Trustee. Attempts have been made in Montreal to have this disability removed, but so far they have been unsuccessful. The educational system of Quebec recognizes the following grades in the Public Schools :—Elementary, Model School, Academy.

The Elementary School Course extends over four years ; the Model School Course, three years, and the Academy or High School Course, three years, extended to four in the Montreal High Schools. The Kindergarten is not yet a part of the Public School System, but Kindergartens are provided by a number of School Boards in connection with the Public Schools. The Academies and High Schools prepare pupils for university matriculation and for the certificate of Associate in Arts, granted by the McGill University. Education is not compulsory and it is not free, except in the case of children of indigent parents. In elementary schools a fee of not more than fifty or less than five cents a month is charged at the discretion of the School Board. This fee is exigible for children who are able to attend School, whether they attend or not. In higher schools the fees are determined by each School Board for itself. The present Government has announced that it intends to supply free books to all elementary pupils. Co-education prevails in practically all the elementary and model schools, and academies ; and the same educational advantages are granted to women as to men ; but there is great disproportion existing between the salaries of the men and women teachers, even where they are doing the same work. This disproportion is much greater in Quebec than in any other Province of the Dominion. This is largely due to the great preponderance of women teachers in the poorly-paid outlying districts, where the sparsely-settled population cannot afford to keep a school open more than six or eight months of the year. An attempt is being made to reduce the number of schools, so that by drawing from a larger area more funds may be forthcoming and

the efficiency of the schools increased. This has necessitated making arrangements for conveying the children in rural districts from one district to another.

It is a matter of earnestly expressed regret that the Government has seen fit to rescind the order-in-Council fixing the minimum salary for women teachers at $100 per annum. The withdrawal of this most modest requirement was largely due to the statements of some School Trustees in rural districts that they would not submit to the order. The law provides for the visiting of each school twice a year by the Government Inspector; but one of the semi-annual visits is now changed to a Teacher's Conference, and a course of pedagogical lectures given by the Inspector to the teachers of his district. There are nine Protestant Inspectors. There is no law excluding women from the office of School Inspector or School Superintendent; but no women have ever been appointed to these positions. It is to be regretted that, owing to the lack of any compulsory law in regard to school atttendance, so many children between the ages of seven and fourteen years are not in any school. The latest report shows that 8,272 children of school age do not attend any school at all; and these figures do not convey an adequate idea of the evil of non-attendance, as in many cases the returns are only approximate.

In 1898 the highest salary paid to a man teacher was $3,000; to a woman, $900. Information in regard to the lowest salary paid could not be obtained, but in one district the male teacher was paid $112.00, and in another district the average salary of the two women teachers was $96 per annum.

Elementary and Secondary Protestant School Statistics.

Total number of Public Schools in operation in 1899, 972. Total number of pupils attending (boys and girls) 1899, 36,616. Total number of teachers employed, 1899, men, 140; women, 1,288; total, 1,328.

Number of Protestant Elementary Schools in 1899, 891. Number of pupils enrolled in 1899, 27,393. Average attendance, 20,071, = 73 per cent.

Number of men teachers in 1898 with certificates, 46; average salary, $570. Number of men teachers without certificates, 7; average salary, $183. Total number of men teachers in Elementary Schools, 53; average salary, $519.

Number of women teachers with certificates, 1,007; average salary, $183. Number of women teachers without certificates, 28; average salary, $161. Total number of women teachers in Elementary Schools, 1,035; average salary, $182.

Total number of teachers, 1,088.

As may be noticed, the average salary of women certificated teachers in Protestant Elementary Schools is not quite one-third of the salary of men certificated teachers. At the same time, compared with the returns of 1897, the average salary of the men teachers increased $55 yearly, while that of the women decreased $1 yearly.

ONTARIO.

In 1876 the Schools of Ontario were placed under the control of a member of the Government, with the title of Minister of Education (Hon. W. Harcourt, 1900), and all regulations for Public and High Schools are made by him, subject to the approval of the Provincial Government.

Some of the noteworthy features in the system of education adopted in Ontario are: A uniform course of study for all schools; all Public and High Schools in the hands of professionally trained teachers; the examination of teachers under Provincial instead of local control; textbooks uniform throughout the Province; the acceptance of a common matriculation for admission to all Universities and learned professions. These all give unity to the system, which includes: (1) Kindergarten; (2) Public or Separate Schools; (3) High Schools or Collegiate Institutes; (4) the University. Each of these divisions has its own function, and tries to avoid overlapping another, and all are independent. The aim is to open up education to all. The Public Schools are all free; the High Schools are either free or charge very small fees, and the highest distinctions in the University are frequently gained by the sons and daughters of working men. Education is compulsory from seven to fourteen years of age.

Uniform examinations are held yearly for entrance to High Schools and Collegiate Institutes. Candidates passing the examinations for Forms I. and II. in the High School receive High School Primary Certificates; for Form III., High School Junior Leaving Certificates or University Matriculation; and for Form IV., Senior Leaving Certificates. The average child enters the Kindergarten at four or five years of age, the Public School at six, the High School at fourteen, and is prepared to enter the University at eighteen, which he attends four years in order to gain his B.A. degree. Throughout all this system co-education prevails, and exactly the same educational privileges are granted to women as to men. In the matter of salaries, however, the women teachers are not on an equality with the men, but this is partly owing to their not qualifying for as high positions as the men. (The disproportion, however, between men's and women's salaries is not so great in Ontario as in some other Provinces.) The Schools of Ontario are governed by Boards of School Trustees. These are appointed in two ways: the members of High School Boards are appointed by the Municipal Council; and the members of Public School Boards are elected by the ratepayers. Women have been eligible for election as School Trustees for about half a century, but very few women have ever been appointed on the School Boards. The office of School Inspector is legally open to women, but no woman holds that position. As the officers of this Department of Education receive relatively high salaries, it is unfortunate that none of such positions

are occupied by women. In the Public Schools the pupils are taught the elementary subjects, and, in addition, in the higher forms, Biology, Physiology, and Temperance, Book-keeping, Algebra, Geometery, Botany, Elementary Physics, Agriculture.

Statistics.

In the year 1897-98 there were throughout the Province, 9,699 teachers, of whom 3,261 were men and 6,438 women. Degrees and Certificates held by Women: University Degrees, 45; Normal School Diplomas, 2,348 (second class); County Model School Diplomas (third class), 3,600. It may be noted that the proportion of women to men teachers is about two to one.

Although 3,500 of the women teachers of Ontario hold the position of Principals in the Schools in which they teach, this is mainly in the rural districts, where the small schools have each only one teacher.

Pupils registered in Public Schools in 1898: (a) boys, 230,335; (b) girls, 210,822. Total number of Public Schools in operation, 5,669. Total number of Teachers employed, (a) men, 2,784; (b) women, 6,344. Teachers with First-Class Certificates, 343; with Second-Class Certificates, 3,386; with Third-Class Certificates and others, 5,399.

Average cost per pupil: (a) on total attendance, $8.73; (b) on average attendance, $15.41.

Pupils registered in the Protestant Separate Schools: (a) boys, 277; (b) girls, 266.

Number of schools, 9. Number of teachers: (a) men, 2; (b) women, 13. Average salary in Protestant Separate Schools: (a) of men, $425.00; (b) of women, $212.00. Teachers with Second-Class Certificates, 3; teachers with Third-Class Certificates, 8; teachers with Temporary Certificates, 2.

Revenue from Government and Municipal grants and taxes, $6,168.

Average salary in Public Schools: (a) of men teachers, $391.00; (b) of women teachers, $294.00; or, dividing the teachers according to districts, average salary of men in counties, $347.00; of women in counties, $254.00; of men in cities, $894; of women in cities, $425.00; of men in towns, $621.00; of women in towns, $306.00.

NOVA SCOTIA.

The Public Schools in Nova Scotia are under the control of Boards of Trustees in rural sections and of Boards of School Commissioners in incorporated towns. The Trustees are elected annually by the ratepayers, and the Commissioners are appointed partly by the Town or City Council, partly by the Provincial Government. The sources of revenue for public education in Nova Scotia are three-fold: (1) The Provincial grant paid to the teacher according to class of license held; (2) The County Fund, payable mainly in proportion to the attendance at each school, to the Trustees; (3) Local (sectional) assessment. Although women are not debarred legally from the position of Trustee or Commissioner, no appointments or elections of women to such positions have as yet been made. Lately a woman has been appointed to one of the Boards of the District School Commissioners by the Council of Public Instruction; but these District Boards have only a very general power over

large sections. In the same way the law does not prevent a woman becoming a School Inspector or Superintendent, but these positions have never been filled by women.

Superintendent of Education for the Province, A. H. Mackay, LL.D.

The Public School System of Nova Scotia covers twelve years, four years in primary grade, four years in the Grammar School grade and four years in the High School grade, though the majority of the High Schools end with eleven years of the school course, except in the larger towns. Education is quite free throughout the Public School course. Co-education is the general system from the Kindergarten to the University, and male and female students as a rule follow the same curriculum. In some town sections, however, the girls have sewing and cooking as manual training work, while the boys have wood-work. Teachers in training in the Provincial Normal School, both men and women, are required to take a course in wood-work in addition to the other manual training. In the City of Halifax eighty per cent. of the girls are taught sewing in the Public Schools.

The Nova Scotia plan has been to lay the foundation of an industrial education in the Public Schools by observation work, nature lessons and the more common application of all the sciences which meet in agriculture to the amelioration of the condition of the rural home. Last year physical science was taught to 11,497 boys and girls in the Public Schools, and agriculture to 2,018 boys and girls outside of the Agricultural College in connection with the Normal School, where agricultural and horticultural demonstrations are carried on. Various reforms are at present being advocated in regard to educational matters; one is the union of small school sections into large ones, to give the children the advantage of abler and better teachers in the Central Schools, a change which would involve the question of the conveyance of children to and from school; another is compulsory attendance. Nova Scotia has a partial compulsory attendance law—120 days per annum between the ages of seven and twelve—but there are difficulties in the way of enforcing it and it does not work satisfactorily.

Statistics.

In 1899 there were in the Public Schools throughout the Province 2,494 teachers, 594 men and 1,900 women. The degrees and certificates held by women teachers are as follows: University Degrees, 20; Normal School Diplomas, 600; Certificates from Minimum Professional Qualification, 1,300. There are no teachers employed in the Public Schools without professional licenses. The highest salary paid to a man, $1,600.00; to a woman, $850.00. Average salary throughout Province, Class A*, men, $841; women, $552. Class B, men, $400; women, $291. Class C, men, $286; women, $225. Class D, men, $179; women, $164.

* For meaning of Classes see Normal Schools.

The salaries of the men teachers in Classes A and D have increased from the year previous, while the salaries of the women have decreased. The lowering is mainly due to the competition of the young and untrained teachers in sections where the Trustees do not value competency so much as cheapness. Also the women teachers do not qualify for the higher positions. Only twelve women hold Class A Certificates, while fifty-eight men are licensed in Class A; 839 women have Certificates of Class D—lowest license—against 212 men. One of the eighteen County Academies has a woman Principal, and many of the smaller schools are under the control of women as heads. Number of schools in operation, 2,385. Sections without schools, 124. There is no distinct line drawn between Common and High Schools; the first eight years cover the Common School Course; the last four years' grades form the High School Course and fit for entrance to the Universities.

Number of pupils enrolled 1898-99: Boys, 51,333; girls, 49,284. In Grades I–VII, the Common or Public Schools, 94,080; in Grades IX–XII, the High School work, 7,123.

NEW BRUNSWICK.

The Provincial Board of Education of New Brunswick consists of the Lieutenant-Governor, the Members of the Executive Council, the President of the University of New Brunswick, and the Chief Superintendent of Education, J. R. Inch, LL.D. Since the enactment of the present School Law of New Brunswick in 1871, there has been a very great increase in proportion to the population in the number of schools, of teachers, and of pupils in attendance. The Schools are governed by Boards of Trustees. In the Cities these are appointed in part by the Provincial Government, and in part by the Municipal Councils. In other places the Trustees are elected by the ratepayers of the School district in which the school is situated. Women have been eligible for the position of School Trustees since 1895. The law that was then passed requires at least two women on the Board of School Trustees of cities and incorporated towns. In the report presented by the Board of Trustees of the City of St. John, the excellent work done by women in this capacity is specially mentioned. There are six Inspectors of Schools for the Province. There are also Inspectors in the towns appointed by the Boards of Trustees of the respective towns. No women have as yet been appointed Inspectors or Superintendents.

There is no compulsory attendance law in New Brunswick. Co-education is approved and practised throughout the course. Public Education is entirely free. So far as the New Brunswick School Law has made provision for Secondary Education, it is represented by the Grammar Schools and Superior Schools; and yet in all these advanced schools there are pupils receiving instruction in the lower or Common School grades, and all the departments of the School, whether primary or advanced, are under the supervision of the Principal of the School, and governed by the same Board of Trustees. The dividing line between the two classes of Schools in the Province is principally in the classification of the pupils and the

grade of license required by the teacher. The course of study for the Common Schools is divided into eight grades, each grade requiring on an average one year's attendance. The Grammar School work begins with Grade IX, and ends with Grade XII. The course of study in the Grammar Schools is intended to fit the pupils for College Matriculation, or for entering successfully upon agricultural, mechanical, commercial or professional pursuits. The Superior School is a graded school of at least two departments, and must have not fewer than ten pupils above Grade VII. The Grammar School must have not fewer than ten pupils above Grade VIII, and no pupils can be admitted to it until they shall have passed the High School entrance examination. There are grading examinations from the Common Schools into the High School Grades (IX-XII) held about the middle of June at each Grammar School, and such of the Superior Schools as make application to the Chief Superintendent for examination papers. These are provided by the Educational Department.

Statistics.

Total number of teachers in Public Schools in 1898—1,912; 382 men; 1,530 women. Twenty women teachers hold University degrees, all the rest hold Normal School diplomas of the 1st, 2nd, or 3rd class. The highest salary paid to a male teacher, $2,000.00; to a female teacher, $650.00. The lowest salary paid to a male teacher, $200.00; to a female teacher, $175.00. In all Schools throughout the Province the average salary paid to a male teacher, $500.00; to a female teacher, $300.00. Average salary of Grammar School teachers, $939.47; of Superior School teachers, $608.55; of First Class male teachers, $463.99; of First Class female teachers, $309.03; of Second Class male teachers, $278.40; of Second Class female teachers, $229.75; of Third Class male teachers, $224.25; of Third Class female teachers, $187.65.

The funds for teachers' salaries are provided from three sources:—(1) The Provincial Treasury; (2) County Assessment; (3) District Assessment. The yearly amount allowed from the Provincial Treasury is according to class of license held, and is as follows:—First Class male teacher, $135.00; female teacher, $100,00; Second Class male teacher, $108.00; female teacher, $81.00; Third Class male teacher, $81.00; female teacher, $63.00. A Grammar School teacher gets $350.00 per year; a Superior School teacher, $250.00, Most of the schools have only one teacher, in the majority of cases, a woman. Of the graded schools (Superior Schools) with several teachers, more than half the number are men. The relative number of men and women teachers for the last ten years have been one to four. In the City of St. John the average salary paid to men teachers is $935.00; to women, $410.00.

Total number of schools in operation in 1898, 1,778. Total number of pupils enrolled, 63,333; 32,980 boys, 30,353 girls.

The average attendance for the full year for the Province is over 62 per cent, that for the cities and incorporated towns, is nearly 82 per cent. The total number of Superior Schools in 1898 was 45, in 40 of which there were pupils in the High School Grades, with an enrolment of 661 pupils. The Principal of a Superior School must hold a special license.

BRITISH COLUMBIA.

The Executive Council of British Columbia constitute a Council of Public Instruction, whose duties in part are: To appoint Examiners to examine candidates for teachers' licenses and grant

certificates of qualification ; to select, adopt and prescribe a uniform series of text-books for the schools of the Province ; to establish High Schools and Collegiate Institutes in rural districts and towns ; to set apart Crown lands, or otherwise provide land for school purposes ; to pay teachers' salaries, except in the four cities, Victoria, Vancouver, New Westminster and Nanaimo ; to appoint Public School Inspectors. The Lieutenant-Governor in Council appoints a Superintendent of Education for the Province,—Alex. Robinson, B.A.

In each of the four cities, Victoria, Vancouver, New Westminster and Nanaimo, a Board of seven School Trustees is elected by popular vote. The duties of these Boards are to appoint teachers and pay them ; to provide for all school expenses, buildings, grounds, furnishings, repairs, etc. They receive from the Government a grant of $10.00 per head per annum, based on the average actual daily attendance of the children. Besides this there is a $3.00 poll tax on every man of age.

In rural districts and in towns there are three Trustees elected by the people, but all school expenses are paid directly by the Government. The office of School Trustee, both in the cities and rural districts, has been open to women for three years, and women are now serving on many of the Boards. In the City of Victoria two out of the seven Trustees are women, and in Vancouver, one out of the seven. In many of the rural districts one out of the three is a woman.

In British Columbia it is most gratifying to note that equal salaries are paid to men and women teachers. The average salary of the men is somewhat higher than that of the women, but the men hold the higher positions ; when the same kind of work is demanded the same salary is given.

There are no Night Schools in the Province. There are no Government Kindergarten, nor Schools for the Defective Classes.

The Lieutenant-Governor in Council is empowered to create new school districts as they become necessary, provided that no district shall contain less than fifteen children of school age.

Statistics.

Total number of teachers, 443 ; men, 178 ; women, 265. Average salary for all schools in city districts, $729.26 ; in rural districts, $604.88 ; of men teachers in the Province, $730.92 ; of women, $618.72 ; of men teachers in High Schools, $1,266.00 ; of women teachers in High Schools, $930.00. The highest salary paid to a man, $1,620.00 ; to a woman, $1,080.00 ; the lowest salary paid to a man, $480.00 ; to a woman, $300.00. All other teachers, however, except the one earning $300.00, had salaries of $420.00 or over. Seven women teachers hold University degrees. The attitude towards co-education is favourable, and most of the schools are for boys and girls together. In Victoria and New Westminster, however, there are separate girls' schools. Women hold the position of Principals in several of these schools. By legislation, absolutely no discrimination of sex is made. Men and women pass the same examination, and are in all cases eligible for the same position and equal salaries

MANITOBA.

The Schools of the Province are governed by Boards of Trustees, elected by the ratepayers in each school district. The Province pays grants to these schools, on condition of their being conducted according to regulations framed by the Advisory Board. The Advisory Board is a Council of Public Instruction and aids the Department of Education. It is composed of eight members, five of whom are appointed by the Department of Education, two elected by the teachers, and one by the University of Manitoba. Women are not eligible for the position of School Trustee in Manitoba. There are eight School Inspectors for the Province and a Superintendent for the Winnipeg Public Schools. The question as to women being eligible for School Inspectors has never been raised; men always fill these positions. Male and female students follow the same curriculum and are educated in the same buildings and under the same teachers. There are no Public Schools where the sexes are taught separately.

Elementary Education is entirely free in Manitoba. Fees are charged in the High Schools and Colleges, but these are very small. There is no compulsory law of attendance in the Province. There are no Technical, nor Night Schools, nor Kindergartens in Manitoba under Government control. Chairman of the Advisory Board, the Most Rev. Robert Machray.

The School Course covers approximately eleven years, eight years in the Elementary School, from six to fourteen, three years in the High School or Collegiate Institute, from fourteen to seventeen.

Ten years ago there were in Winnipeg eight men teachers to 55 women; this year there are eight men to 101 women. Education is entirely free to residents; non-residents pay 50 cents a month in the Public Schools and $2.00 a month in the Collegiate Institutes.

Outside of the Departmental test for admission to the Collegiate Institute, there are no examinations to decide the question of promotion. It is assumed that the minute knowledge of a pupil's ability, attainments and habits of work which the grade teacher possesses is a safer guide than any examination test, besides being free from the nervous tension and worry incident to the examination.

Statistics.

The sources of revenue for Public Schools are threefold: Government Grant, Municipal Grant, and the special tax on the district, according to need. In 1898 there were in operation 1,250 schools and 924 schoolhouses. The number of schools has nearly trebled in the last ten years. Total number of teachers employed in 1898, 1,301; 654 men, 647 women. The teachers are divided according to class of professional certificate as follows: Collegiate, 25; First Class, 224; Second Class, 658; Third Class, 375; Interim Certificates, 4. Highest salary paid to a man, $1,800; to a woman, $1,000. Average salary throughout the Province, $433.80; in cities and towns, $562.96; in rural schools, $397.21. Total number of pupils enrolled 1898, 44,070.

PRINCE EDWARD ISLAND.

The Educational system of Prince Edward Island is under the control of a Board, composed of the Chief Superintendent of Education, the Principal of the Prince of Wales' College, and the members of the Executive Council. There are three Inspectors, one for each County. The Island is divided into School Districts, and in each of these there are elected annually by the ratepayers three Trustees, who serve for a term of three years, one retiring each year. Schools are supported partly by Government grants, partly by district assessments.

Attendance between the ages of eight and thirteen is compulsory, but the law is not strictly enforced. The schools are free. Schools are divided into three classes, Primary, Advanced, High. In the country districts the schoolhouses are rarely more than three miles apart, and in the majority of cases there is but one teacher for each. There are, however, a number of graded schools. The free school system was introduced in 1852, and the Public Schools' Act was passed in 1877. Agriculture is taught in the graded schools and is a necessary subject in the examinations for teachers' licenses. Drawing also has been very generally introduced into the schools.

The schools of Charlottetown are under a Board of Trustees, all men, who are appointed partly by the Government and partly by the City Council.

Statistics.

Number of schools in the Province in 1898, 468. Teachers employed, 581. Class I, men, 71; women, 30; total, 101. Class II, men, 181; women, 143; total, 324. Class III, men, 68; women, 88; total, 156. Total of all classes, men, 320; women, 261; total, 581.

Average salaries of First Class teachers in 1898, men, $401; women, $335. First Class teachers receiving Second Class pay, men, $243; women, $200. Second Class teachers, men, $233; women, $187. Third Class teachers, men, $184; women, $141. The highest and lowest salaries paid under each grade of license was as follows: *Highest*, First Class, men, $758; women, $351. Second Class, men, $386; women, $326. Third Class, men, $220; women, $241. *Lowest*, First Class, men, $310; women, $341. Second Class, men, $225; women, $180. Third Class, men, $180; women, $130. As an inducement to teachers to continue in the profession, a small bonus is paid them after a service of five years.

The total number of pupils enrolled in 1898, 21,852; boys, 11,911; girls, 9,941. The percentage of daily attendance shows increased interest in the school work, being 61.58 per cent., an increase of 7.09 per cent. over that of 1888. The average cost per pupil enrolled, $7.18.

NORTH WEST TERRITORIES.

The Educational system of the North-West Territories is under the control (within its attributes) of a Council of Public Instruction, consisting of the Executive Council and five appointed members. The additional members are appointed by the Lieutenant-Governor in Council. One of the Executive Committee of the

Territories is nominated by the same authority as Chairman of the Council of Public Instruction. The appointed members have no vote and receive such remuneration as the Lieutenant-Governor in Council may provide. Chairman of the Council of Public Instruction, Hon. F. W. G. Haultain.

A school district comprises an area of not more than twenty-five square miles, and must contain not less than four resident ratepayers and twelve children of school age. The classes of schools established are Public Schools and Separate Schools. "The minority of the ratepayers in any organized Public School District, whether Protestant or Roman Catholic, may establish a separate school therein, and in such case, the ratepayers establishing such separate schools shall be liable only to assessments of such rates as they impose upon themselves in respect thereof." Two sections of land (1,280 acres) in each township are reserved and held in trust by the Dominion Government as School Lands for aiding and promoting education. This means an endowment of about 11,000,000 acres.

One of the most serious and pressing educational problems in the North-West Territories is the dealing with people of so many foreign nationalities, settled there in the block or the "colony" system. The rapid increase of a foreign and relatively ignorant population presents difficulties in regard to education not felt in other parts of the Dominion. It is only through the schools, however, that these foreigners can be assimilated and become an integral part of the country. In the programme of studies provision is made for the teaching of those subjects, a knowledge of which is helpful in the transaction of business and the duties of citizenship, the care of the body and the foundations of moral character. Special attention is given to natural study and to agriculture. In most of the schools the nature of the soil and the growth of plants and flowers are studied objectively. In the School District of Lacombe and St. Albert are large gardens, in which the children work. Many teachers illustrate their lessons by references to farming operations in the neighbourhood. In all standards above elementary, the text-books are uniform. No religious instruction is allowed in any Public School before three o'clock in the afternoon, at which time such instruction as is permitted by the Trustees may be given, parents having the privilege of withdrawing their children at that hour if desired.

Statistics for 1898.

Number of schools in operation, 426. Number of pupils enrolled, 16,754; boys, 8,694, and 8,060 girls. Average attendance, 8,827; percentage of attendance, 52.69. Of these, 28 reached Standard VIII, the highest grade.

Average period for which all schools were open during the year was 159 days. Number of teachers employed, 483; 232 men, 251 women. Number of First Class teachers, men, 74; women, 42. Second Class teachers, men, 118 and 153 women. Third Class teachers, 40 men and 56 women. Total, 232 men, 251 women. Average cost of educating each child, $18.45 per annum.

High Schools and Collegiate Institutes.

QUEBEC.

Public Schools of the City of Montreal are under control of the Protestant Board of School Commissioners, six in number, three of whom are appointed by the Executive Council of Quebec, three by the Montreal City Council. Number of schools under their control, fifteen. These include twelve Public (Elementary) Schools, one Senior, two High Schools, a High School for boys and a High School for girls. The Board also subsidises two other schools, the McGill Model School and the Baron de Hirsch Day School.

Seventeen women teaching in these schools hold University degrees; almost all the others, Normal School diplomas. Classes in cooking have been opened in several of the schools and are attended by girls from all our Public Schools. Sloyd is taught in the Boys' High School and the Model School and sewing and domestic science in the Girls' High School. The School Board provides kindergartens in connection with the schools.

The High School for Girls (founded 1875), with an enrolment of about 500 pupils, is the only separate Public School for girls in the city. The graduating class is examined at McGill University for the certificate of Associate in Arts, which carries with it University matriculation. A large percentage of the women graduates of McGill have received their training in this school.

Statistics.

Protestant Model Schools and Academies (including the High Schools of Quebec and Montreal) :—Number of pupils enrolled in all the schools of Montreal in 1899, 9,049; boys and girls in about equal numbers. Number of teachers employed men, 40; women, 224; total, 264. Highest salary paid to a man, $3,000; lowest, $600; highest salary paid to a woman, $900; lowest, $275. Average salary paid to men teachers, $1,376; average salary paid to women teachers, $418. Number of Model Schools in the Province in 1899, 52; number of Academies in 1899, 29; Number of pupils registered in 1899, 9,223. 1898:—Number of men teachers with certificates, 68; average salary, $824; number of men teachers without certificates, 10; average salary, $733. Total number of men teachers in Model Schools and Academies, 78; of these, 30 taught in Model Schools and 48 in the Academies. Number of women teachers with certificates, 215; average salary, $301; number of women teachers without certificates, 13; average salary, $306; total number of women teachers in Model Schools and Academies, 228; of these, 106 taught in Model Schools and 122 in Academies.

ONTARIO.

High Schools and Collegiate Institutes. No woman is at present Principal of one of these Institutions, though some time ago a woman held the position of Principal of one of the High Schools for several years. The subjects taught by women are, as a rule, the same as those taught by men, though, perhaps, the department of Modern Languages is the favorite one.

The tendency in late years in Ontario has been to make the men's and women's salaries more nearly equal. In 1875 women were receiving not quite half what the men were paid; to-day the women teachers in the Public Schools have an average salary equal to three-fourths of the men's.

Throughout all the Schools in the Province the highest salary paid to a man is $2,500; the highest to a woman, $1,500; the lowest to a man, $185; to a woman, $150.

Statistics.

Number of Collegiate Institutes, 37; number of High Schools, 93; total, 130; number of pupils enrolled, boys, 11,942; girls, 12,448; total, 24,390. Average attendance, 14,714. About 42 per cent. of the pupils attending are the children of farmers, 22 per cent. of mechanics, 25 per cent. of merchants and 11 per cent. of professional men.

Number of teachers in High Schools and Collegiate Institutes, 571; men, 477; women, 94. Average salary of teachers (men and women) in High Schools and Collegiate Institutes, $916; of women teachers in High Schools and Collegiate Institutes, $696. Of the 94 women teachers, 43 hold University degrees; the majority of them have graduated from Victoria and Queen's, Toronto. The highest salary paid to a man (Principal), $2,500; the highest salary to a woman (assistant), $1,500. Number of women teachers in Collegiate Institutes, 39; average salary of women teachers in Collegiate Institutes, $882; highest salary, $1,500; number of women teachers in High Schools, 55; average salary, $610; highest salary, $1,100.

Average cost per pupil on total attendance, $29.55; on average attendance, $48.66.

NOVA SCOTIA.

There are eighteen County Academies in Nova Scotia. These rank very high as secondary schools. Number of teachers in Academies, fifty-one; forty men, eleven women. Number of pupils, 1,768; 830 boys, 938 girls. Number of High School students who went up to the Provincial High School Examinations for certificates of High School Scholarship in 1899, 1,164 boys, 2,140 girls. The average cost per pupil for all the schools in 1898 was $15.06 per annum.

NEW BRUNSWICK.

In 1898 there were thirteen grammar schools in operation, employing twenty teachers and eight assistants. Of these twenty teachers only two were women. The total number of pupils in the Grammar School grades was 862. Taking Superior and Grammar School grades together, the total number of pupils in High School work was 1,523. These Secondary Schools are most important, as upon them the Province is dependent for the scholastic preparation of its teachers, and for matriculation to the universities, as well as for the fitting of those who are to take leading positions in industrial and commercial life. The number of boys and girls doing High

School work is about equal. The curriculum in the schools is the same for both sexes. Industrial Drawing is taught to boys and girls in both the Common and High School Grades. There is no other manual training except sewing, taught to a very few girls. Agriculture is not taught to any great extent.

BRITISH COLUMBIA.

There are four High Schools in the Province, one in each of the cities, Nanaimo, Victoria, New Westminster and Vancouver. The first High School was founded in 1876 in Victoria ; the second in 1884 in New Westminster. There are twelve teachers employed in the High Schools, ten men and two women ; and an attendance of 459 pupils. Not more than eight per cent of the students go on to the High Schools. An entrance certificate is given to High School graduates. In 1898 in the examinations held by the Education Department to compete for the medals given annually by the Governor-General, six out of the eight medals were won by girls. The schools are strictly non-sectarian. The Lord's prayer may be used at the opening or closing of school at the option of the teachers. Education is absolutely free throughout the Public Schools of the Province ; it is not compulsory. Promotions from one grade to another depend upon the pupil ; the grading system eliminates the time element, and pupils are promoted when they are ready. But in general, a pupil takes from seven to eight or nine years to reach the High School, in which a three or four years' course is provided.

MANITOBA.

Of the Public Schools, 31 have pupils going on to higher work. These are termed Intermediate Schools, and are in various parts of the Province. They prepare pupils for entrance into the Collegiate Schools. Number of teachers employed in Intermediate Schools, 111. The Principal of one of these schools is a woman ; all the others have men Principals. There are three Collegiate Institutes for more advanced education attached to the Public Schools at Winnipeg, Brandon and Portage la Prairie. These schools serve to give a general education, and at the same time give the specific training required for teachers and for entrance to the University. Enrolment for 1898, boys and girls, Winnipeg, 525 ; Brandon, 210 ; Portage la Prairie, 126. There are 16 teachers on the staffs of the Collegiate Institutes, eleven men, five women. Average salary of men, $1,218 ; of women, $880.

Number of City Schools in Winnipeg, 18 ; of teachers, 101 ; 8 men, 93 women. Seven of the women teachers in the Winnipeg Schools hold University degrees, the other 86 hold Normal School

diplomas. The highest salary paid to a man teacher, $1,800; to a woman, $1,000; the lowest salary paid to a man teacher, $700; to a woman, $500. Number of women Principals in City Schools, 11. Superintendent of City Schools—D. McIntyre, M.A. City Supervisor of Drawing—Miss J. J. Patterson.

Ladies' Colleges.

QUEBEC.

The Ladies' Colleges prepare for matriculation in the University and the Associate in Arts examination. They are residential secondary schools for girls, and are mostly denominational. Some of them receive grants from the Superior Educational Fund.

Dunham Ladies' College.—An Episcopalian school for girls. A staff of two men and seven women teachers. There were enrolled last year 59 students. Principal—Miss E. O'Loane.

Stanstead Wesleyan College, Stanstead.—No report. Principal—Rev. Mr. Flanders.

Compton Ladies' College, Compton.—Episcopalian. A staff of one man and four women teachers. Pupils are prepared for the University Local Examinations, etc. Forty-two girls were in attendance last year. Principal—Mrs. Brouse.

Trafalgar Institute, Montreal.—In affiliation with McGill University, an endowed school for girls. The avowed object of the school is the higher education of women, and the course of study is arranged to prepare for entrance to the university. All the ordinary teachers in the school are women, and most of them hold University degrees. Students are both resident and non-resident. Principal—Miss Grace Fairley, M.A. (Edin.).

St. Francis College and School, Richmond.—Founded, 1854. The course offered by the College is that presented by the first and second years of the Arts' Course of McGill University. There is also a Commercial (two years') Course, and a Preparatory Department. The College first admitted women in 1875. But the arrangement proved unsatisfactory and was discontinued. In 1887 women were again admitted as students to all classes on the same conditions as men; this is now in continuance. In 1897 the first appointment of a woman to a position of co-ordinate rank with men on the staff was made. There are now other women on the staff. Total number of students enrolled last year, 207. Number in Collegiate Course, 73, 51 men and 22 women. Principal—J. A. Dresser, M.A.

ONTARIO.

These schools aim to give girls a high class education, and are mainly residential, also they are mostly denominational. They prepare for matriculation in the Universities ; some of them cover the first two years' work. Most of them are specially strong in the teaching of Art and Music.

Presbyterian Ladies' College, Toronto.—Incorporated 1895, There are three men and six women teachers on the staff. Number of students, all women, 111. The College grants a diploma on graduation. Lady Principal—Miss Margery Curlette.

Ontario Ladies' College, Whitby,—Methodist. There are eight men and nineteen women teachers on the staff. Number of students in attendance, 141 girls. The Courses provided are the Collegiate Course, the Courses in Music, Commerce and Domestic Science. The Collegiate Course covers the first two years of the University. The College of Domestic Science gives a thorough Course, and prepares pupils for the Educational Department Examinations for teachers of Domestic Science. Principals—Rev. J. J. Hare, Ph. D., and Mrs. Hare.

Albert College, Belleville.—Methodist. Open to both men and women students. About 200 students in attendance, men and women in about equal numbers. This College completes the Freshman work at Toronto University, with which it is affiliated. Also it prepares for all Teachers' Examinations in connection with the Education Department. In addition there are Courses in Music, the Fine Arts, Elocution and Business, including Book-keeping, Shorthand and Typewriting. A staff of fourteen teachers, nine men and five women. Principal—Rev. W. P. Dyer, M.A., D.D. Lady Principal—Miss Ella Gardiner, B.A.

Alma Ladies' College, St. Thomas.---Methodist. In affiliation with Victoria University. A staff of seven men and fifteen women teachers. Number of students, 135 girls. Principal—Rev. R. J. Warner, M.A. Lady Principal—Miss S. Emma Sisk.

Hellmuth Ladies' College, London.—Episcopalian. Founded 1869, by Bishop Hellmuth. There are four Courses leading to graduation, viz :—Academic Course, and the Courses in Music, Art, and Elocution. Principals—Rev. E.N. English, M.A., and Mrs. English.

Presbyterian Ladies' College, Ottawa.—Under control of the General Assembly of the Presbyterian Church in Canada. About 140 students in attendance. The school has all grades ; prepares for University matriculation ; has both resident and day pupils. Principal —Miss J. M. McBratney.

Wesleyan Ladies' College and Conservatory of Music, Toronto.—The following Courses are provided :—Collegiate, Commercial, Music, Art. Principal—R. Burns, LL.D. Lady Principal—Aleda Burns, M.E.L.

Moulton Ladies' College, Toronto.—Baptist. An academic department of McMaster University. A staff of ten women teachers. In addition to the matriculation course, Moulton College provides the following courses :—Classical, Modern Languages, English, Scientific. The work covers five years; the fifth year work, except elocution and chorus practice, is taken in McMaster University. Total registration of students for 1898-1899, 159. Principal—Miss A. L. Dicklow, Ph. M.

Brantford Ladies' College.—Presbyterian. A staff of 26 teachers. Courses : Academic, Collegiate, Music. Principal—Rev. W. R. Cruickshank, B.A. Lady Principal—Miss Clara Kniseley.

Ladies' College, Kingston.—Forty girls in attendance. The graduating course of the College is University Matriculation ; but the first two years of the work for the degree of B.A. is also provided. About 25 per cent of the students go on to the Universities. Principal —Mrs. Mary Cornwall, M.A.

St. Margaret's College, Toronto.—Organized 1897. Number of teachers on the staff, 43, 11 men, 32 women. The highest salary paid to a woman is $2,000.00. Number of pupils in attendance, 198 girls. The course of study in St. Margaret's College begins with the Kindergarten and ends with University matriculation with Honours. Principal—Mrs. Dickson.

Demill Ladies' College, Oshawa.—Last year there were registered nearly 100 pupils. Diplomas granted : M.L.A. ; M.E.A. ; also in Music, Art and Elocution. President—Rev. A. B. Demill.

Bishop Bethune College, Oshawa.—Sisters of St. John the Divine. Instruction is given by the sisters, by the Chaplain and resident governesses. Warden of Sisterhood—Rev. C. J. S. Bethune, D.C.L.

Bishop Strachan School, Wykeham Hall, Toronto.—Founded 1867. A church school for girls. The courses lead up to University Matriculation. Lady Principal—Miss Helen E. Acres.

Havergal Ladies' College, Jarvis Street, Toronto.—A boarding and day school for girls. Present number of pupils :—boarders, 100 ; day pupils, 180. Total, 280 girls. Principal—Miss Knox.

NOVA SCOTIA.

Halifax Ladies' College and Conservatory of Music.—Presbyterian. In affiliation with Dalhousie University. Founded 1886. Number of students in Ladies' College, 149. In the collegiate department two

regular courses of study are offered: (1) Classical, a four years' course leading to the second year of the Dalhousie University. (2) Literary, a three years' course leading to first year of Dalhousie University. Free tuition is offered to young women who devote themselves to teaching in connection with mission work. Principal —Miss E. Pitcher, B.A.

NEW BRUNSWICK.

Mount Allison Ladies' College, Sackville.—Founded 1854. A staff of one man and seven women teachers in the collegiate department. The Institution provides the following courses of study: Primary department; University Preparatory Course; Graduating Course for the Degree of M.L.A.; Regular course for the Degree of B.A. (in University); Courses in Shorthand and Typewriting; Courses of Instrumental Music; Course in Drawing and Painting. Number of students in attendance, 200, not including the students in Music and Art. Since the college was founded about 3,000 students have been enrolled; 120 graduates, M.L.A. Principal—Rev. B. C. Borden, D.D.

In connection with the Mount Allison Ladies' College is the *Owen's Art Institution*, (See Art Section), also the *Conservatory of Music*, (See Art Section).

BRITISH COLUMBIA.

Columbia Methodist College, New Westminster.—Under control of a board of directors appointed by the Methodist Church in conference. Supported by students' fees and church grant. The college is a co-educational establishment, where the men and women students follow the same curriculum. Last year there were registered 20 male and 14 female students. Principal—Rev. W. J. Sipprell, B.A., B.D. (Tor.)

MANITOBA.

Brandon College, Brandon.—Under control of a Board of Directors appointed by the Baptist Convention. Supported by private and denominational contributions and fees. Number of teachers on the staff, six, four men, two women. Co-education prevails, the men and women students follow the same curriculum. There are two departments, the collegiate department, and the commercial and stenographic departments. Principal—Rev. A. P. McDiarmid, M.A., D.D.

Manitoba College, Preparatory Department, Winnipeg.—This department, established at a time when there were no Collegiate Institutes in the Province, is still maintained for the convenience of pupils re-

siding in districts which did not afford facilities for instruction in the classics. The course of instruction embraces Greek, Latin, French, German, Mathematics and English.

PRINCE EDWARD ISLAND.

Prince of Wales' College.—Undenominational. Founded 1860. Amalgamated with Provincial Normal School in 1876. The joint institution is intended to provide an education for young people of both sexes in literature and science, and to train teachers for their profession. In connection with the College is a Model School with two teachers. This is the only Government Educational Institution where fees are charged.

Graduating diplomas were first conferred in 1885, and are of three grades : Honour, First Class Ordinary, and Second Class Ordinary. These diplomas are accepted as matriculation to any University. Students in attendance this year, men 118, women 116. Entirely co-educational. There are eight scholarships, six of the annual value of $80, and tenable for two years. Two procure exemption from fees for two years. Principal—Alexander Anderson, LL.D., assisted by a staff of five Professors.

Private Schools.

NOTE.—The list of Private Schools is very incomplete, owing to lack of information, which would have been inserted if sent in.

QUEBEC.

The Misses Henderson's School for Girls, 86 Grand Allée, Quebec. The school is intended principally for higher English and modern languages.

Misses Symmers' and Smith's School, 916 Sherbrooke Street, Montreal. A private school for girls ; prepares pupils for the A. A. examinations.

The Misses Bryson's School, 115 Shuter Street, Montreal. Private Kindergarten and preparatory school.

Miss Lawder's School, 2716 St. Catherine Street, Montreal. A private boarding and day school for girls.

The Misses Gardiner's School, Victoria Street, Montreal. A girls' school ; prepares pupils for A. A. examinations.

Roslyn Ladies' College, 85 Mackay Street, Montreal. Lady Principal, Mrs. Arnold. A regular school course, including Upper Sixth Form work offered to girls ; also special classes in English literature and modern languages.

Misses Shanks' School for Girls, 471 Argyle Avenue, Westmount. Number of pupils in attendance, 42. A limited number of resident pupils taken besides day pupils.

ONTARIO.

Glen Mawr School, Toronto. Principal, Miss Veale. A staff of eight men and eighteen women teachers. Number of students registered last year, 124 girls. This school prepares for University matriculation.

The Harmon School, Ottawa. Principal—Miss A. M. Harmon. A staff of four men and twelve women teachers. Prepares for the University.

Sandymount School, 288 Daly Avenue, Ottawa. Principal—Miss C. Humphreys. Has Kindergarten and advanced department.

Miss Logan, Lindsay. A preparatory school for boys and girls.

Miss M. Yeomans, Belleville. A private Kindergarten.

Miss J. Cullen, Lindsay. Prepares students for business. Subjects: Book-keeping, shorthand, typewriting.

NOVA SCOTIA.

Church School for Girls, Windsor. Episcopalian. Founded 1891. Principal—Miss Blanche L. Lefroy (Cambridge Higher Certificate), with staff of one man and ten women teachers. Number of students, 81 girls. Pupils are prepared for the junior and senior local examinations of King's College, Windsor, and for matriculation.

Acadia Seminary, Wolfville. A resident school for girls, under the control of the Board of Governors of Acadia University. Supported partly by endowment funds, partly by tuition fees. Principal, J. H. Macdonald, B.A., with a staff of three men and eleven women teachers. Number of pupils, 93 girls.

St. Andrew's School, Annapolis. Principal—H. M. Bradford, M.A. A staff of five teachers. Has only a few female students.

Miss Brydon's School, Tatamagouche. For pupils who are not robust enough for large public schools. Pupils go up to the Provincial High School examinations for certificates.

The Misses Forbes's School, Halifax. Principal—Miss Mary F. Forbes. Number of pupils, 25.

NEW BRUNSWICK.

The Rothesay School for Girls. A Church of England Home School. Principal—Mrs. J. S. Armstrong. A staff of ten teachers, one male, nine females. Number of students in attendance, 29. The course of instruction includes all branches necessary for a sound education, but special attention is given to English. Fees, covering tuition and board, $250 per annum.

Miss Stewart and Miss Hanington have a private Kindergarten in St. John.

BRITISH COLUMBIA.

Granville School, Vancouver. Established 1896. Principal—Mlle. M. Louise Kern. A boarding and day school for girls. A staff of four men and seven women teachers. At present there are 56 pupils enrolled. Girls prepared for McGill University and the local Cambridge examinations.

Preparatory School, 126 Haro Street, Vancouver. Principal—Mrs. George Frith. Number of pupils, 30; 8 boys, 22 girls. Pupils prepared for entrance examinations to High School. In addition, calisthenics, needlework and painting are taught.

Miss Minnie Wilson's School, Duncan's, Vancouver Island. A school for girls and little boys. English, music and foreign languages.

Miss Maitland's School, Seymour Street, Vancouver.

Mrs. Gordon's School, Georgia Street, Vancouver.

Miss Newman's School, Vancouver. A private Kindergarten.

New Westminster and Victoria also have private Kindergartens and Vancouver has two schools for physical culture.

MANITOBA.

The only private school reported from Manitoba is a small one, conducted by Mrs. Madge, in Virden.

PRINCE EDWARD ISLAND.

St. Peter's School, Charlottetown. A school for boys and girls connected with the Church of England. Prepares pupils for matriculation for King's College, Windsor, N.S.

Technical Schools.—Domestic Science.

ONTARIO.

School of Domestic Science, Kingston.—Under control of the Executive Committee of the Y. W. C. A. Supported by students' fees and subscriptions. There is a grant from a lady which holds an endowment for poor children. About 70 pupils in attendance at the different classes. Secretary, Y. W. C. A., Miss A. A. Chown. Head of School, Mrs. Delia Prugue, Boston Cooking School, and one other teacher.

Ontario Normal School of Domestic Science and Art.—In affiliation with the Ontario Normal College. Under control of a Board of Directors; supported by Government grant, tuition fees and subscriptions. The school is to be opened January 30th, 1900. Courses in Domestic Science including Physics, Chemistry, Dietetics, Food Economics, etc.; and Domestic Art, including Costume designing, Millinery, Dressmaking, etc., will be provided. President, Mrs. J. Hoodless. Principal, Miss A. G. E. Hope, graduate of Liverpool Technical College, and a staff of women teachers and lecturers.

First Technical School, Ottawa.—Under the control of the three teachers who founded the Institution. Supported by tuition fees. A staff of three men and two women teachers. Number of students, 72—33 men and 39 women. Government certificates are given to those successfully passing the prescribed examinations. The Government granted Domestic Science Certificates to eight women in 1897, and the same number in 1898. Secretary, Miss A. M. Living, Diploma, New York School of Industrial Art and Technical Design.

NOVA SCOTIA.

Cooking School, Halifax.—Principal, Mrs. Bell.

PRINCE EDWARD ISLAND.

The Summer School of Science for the Atlantic Provinces of Canada.—Organized 1887. Held during the midsummer vacation; generally moving its locus from year to year. Secretary, Mr. J. D. Seaman, Charlottetown, P.E.I.

MANITOBA.

There are no Technical Schools under Government. control.

Kindergartens.

ONTARIO.

The system of Kindergarten instruction was first introduced into Ontario in 1882, and made part of the School system in 1885. The report of 1898 shows that there were 105 Kindergartens in the Province. In 1899, 116 Kindergartens. There were 223 teachers, all women, and 10,693 pupils under six years of age. The City of Toronto has 43 Kindergartens with 117 teachers. These are under the supervision of Miss Louise N. Currie, Superintendent of Kindergartens. Hamilton has 13 Kindergartens, with 21 teachers and 1,280 pupils ; and London has 10 Kindergartens, with 25 teachers and 1,139 pupils.

NOVA SCOTIA.

The only Kindergarten especially supported by the Government is the one in connection with the Normal School. The others are provided for by the Trustees of the Section, as are the other departments of the Public Schools. Number of pupils in Kindergartens in 1898 was 726, an increase of 139 from the previous year.

Truro Kindergartens, Truro.—Five teachers. Number of pupils, 47. Principal, Mrs. Sara B. Patterson.

Halifax Kindergarten.—Principal, Miss Notting.

Pictou Kindergarten.—Director, Miss Nicholson.

Kindergarten at Amherst—Director, Miss Beatrice Fuller.

NEW BRUNSWICK.

There are no Kindergartens in the Public School system, though there are five or six private Kindergartens in the Province.

Night Schools.

QUEBEC.

There were in all 108 Night Schools in the Province in 1898, in 64 places, with an enrolment of 6,915 pupils. The subjects generally taught are Reading, Writing, Arithmetic, Book-keeping and such elementary subjects. In the City of Montreal, 26 classes were organized under the control of the Protestant Board of School Commissioners. In these there were 16 men and 9 women teachers. Pupils in attendance, 544 men, 162 women.

ONTARIO.

Owing to the improved condition of Public and High Schools and the better education of the people as a whole, Night Schools have of late years been steadily declining. Night Schools are conducted in some cities for six months of the year. There were 18 schools in 1898; ten of these were in Toronto, and three in Hamilton. Number of teachers (men), 37; number of pupils registered, 1,406; men and women in about equal number. Subjects taught in them: Reading, Arithmetic, Grammar, Book-keeping, Drawing and other elementary subjects.

NOVA SCOTIA.

Government Night Schools are established in the greater industrial centres, and School Trustees, under the direction of the Inspectors, can open evening schools in any section where required. In 1898 fourteen Government Night Schools were in operation; as yet, only men teachers in them. Number of pupils enrolled, 528; average attendance, 310.

NEW BRUNSWICK.

There are two night schools in Fredericton for six months of the year, and three in St. John held during the winter months. Number of male teachers in night schools, ten; of female teachers, five.

Schools for Defective Classes.

QUEBEC.

Mackay Institute for Protestant Deaf-Mutes and Blind, Montreal.—Incorporated 1869. A staff of four men and six women teachers. In 1898 there were 62 pupils enrolled, 34 boys and 28 girls. Five were blind, 17 partially deaf and of imperfect speech, 21 totally deaf, 20 congenitally deaf. The blind are taught to cane chairs in addition to instruction given in ordinary subjects. Carpentry, shoemaking, cabinet-making and printing are taught to the boys. All the girls out of school hours are instructed in sewing, dress-making and domestic economy. President—Mr. Wolferstan Thomas.

ONTARIO.

Ontario Institution for the Blind, Brantford.—Founded 1872. Supported and controlled by the Provincial Government through an Inspector. There are 14 instructors on the Staff, 6 men and 8 women. Number of pupils, 147, 74 boys and 73 girls. The pupils are taught Arithmetic, Grammar, Geography, Reading, Writing, English Liter-

ature and History. Reading is taught by the use of the embossed type traced by the fingers, and writing by the aid of a grooved card. Industrial training is largely employed. Boys are taught chair and basket-making in the willow shop, and are thus enabled to earn a living. Girls are instructed in sewing and knitting. The piano-tuning class numbers over 20 pupils. There is a Kindergarten for the little ones. Women specialists as follows are employed : 2, Music, 3, Industrial, 1, Kindergarten, 1, Cooking. Board and education are gratuitous for residents of Ontario. Principal—Rev. A. H. Dymond.

Ontario Institute for Deaf and Dumb, Belleville. – Founded 1870. Supported by the Provincial Government. Number of pupils : boys 168, girls 116. Articulation and lip-reading are used. The course of instruction extends over seven years, and is both scholastic and industrial. In the industrial department the girls are instructed in general domestic work, tailoring, dress-making, etc. No fees are exacted, but parents able to pay are charged $50.00 a year for board. Diplomas are granted on completion of course. Superintendent—R. Mathieson, M.A., assisted by a staff of eight men and eight women instructors.

NOVA SCOTIA.

Halifax School for the Blind.—Incorporated 1867. This school receives and trains pupils not only from Nova Scotia, but from New Brunswick, Prince Edward Island and Newfoundland. Number of pupils 106, 67 boys, 39 girls. Last year seven young men and three young women graduated from the school. Six of them are thoroughly trained teachers of music, three are pianoforte tuners, and one has taken an assistant's place in the Kindergarten of the school. All are qualified to maintain themselves. A new kind of work for the girls has lately been introduced, the weaving of ribbon, twine, straw, French reeds, etc., and the making of useful and fancy saleable articles. The school is free, so that the blind are placed upon the same educational footing as their more favoured brothers and sisters. President—Mr. W. C. Silver.

Halifax Institution for Deaf and Dumb.—Founded 1857. The attendance for the year 132; 65 boys, 67 girls. Like the School for the blind, it also serves for the Maritime Provinces and Newfoundland. The sign and oral methods are used, the latter now predominating. The girls are instructed in sewing, knitting, darning, fancy-work and dressmaking. The boys are taught type-setting and printing, in addition to other work. Principal—Mr. James Fearon.

NEW BRUNSWICK.

Fredericton Institution for the Deaf and Dumb.—Founded 1883. Number of pupils enrolled in 1899, 43 ; 26 boys and 17 girls. Special

efforts have been made to seek out neglected deaf and dumb children who are kept at home. Fees $80.00 per annum; provides board, lodging, medical attendance and tuition. Principal—Mr. A. F. Woodbridge; Matron Mrs. Woodbridge.

MANITOBA.

Deaf and Dumb School.—Under control of and supported by Government. Principal—Mr. McDermid. No report.

(2) French Education.

Our Educational Establishments.

In Canada the religious educational Orders were established before the land was cleared.

Just after the death of Champlain, when the frail cradle of New France was still surrounded by forest, the Ursuline nuns landed at Quebec under the leadership of a young and noble lady of the house of Alençon. These fine women had come to spread the light of Christianity along the wild, uncivilized shores of the St. Lawrence. Their desire was to attract the cruel Indians to the gospel; they trusted to the power of love to bring them within reach of the Church and of civilization, and their memory is not only rendered sacred by their heroic faith and self-denial, but also by their glorious courage. The French, who were all but engulfed by the surrounding barbarity, welcomed the nuns with indescribable joy and enthusiasm. The latter disembarked to the sound of cannon, drums, and fifes, and falling upon their knees, kissed the soil of the rude country of their adoption. No habitation had been provided for them, and they were lodged in a wretched little shop, whither were sent the children already in Quebec with many Huron women desirous of receiving instruction. The nuns immediately set themselves to study the dialects of the country, and devoted themselves to the education of the children of the French settlers, as well as to those of the Indians who had not fled before the advance of civilization.

As soon as the Ursulines arrived, the Governor, Monsieur de Montmagny, "endowed and set aside about six acres of uncleared land in the town of Quebec" for their use. In the spring of 1641 the land was sufficiently cleared for building to begin, and in November 1642 the Ursulines entered their convent. But "what had been done was small in comparison to what was to do," and they thought they would die of the cold. Nevertheless, neither the sufferings they endured, nor the insecurity of life itself could shake their constancy. They were determined to carry through that which they had dared to undertake. Twice, at a time when the

poverty of the colony was extreme, they saw all their possessions burned to ashes. But such disasters seemed only to inflame their ardour. The day following the fire, without shelter, without food, almost without clothing, they recommenced their work as teachers; and if it be true that education is the revelation of the inner self, what seeds of robust faith, healthy, vigorous and heroic valour, must they not have sown in the breasts of their pupils!

These nuns, whom we are apt to regard as treading another and a higher plane, had the improvement of the colony more at heart than anyone. In the midst of continued perils, when all seemed lost, one of these saintly women offered herself ceaselessly on the altar of patriotism: "Oh! my God!" she cried, "blot out my name from the Book of Life rather than permit the destruction of New France." "God alone is able to prevent the barbarians from discovering how small in number we are, and with what ease they could annihilate us," wrote the illustrious and venerable Marie de l'Incarnation.

In 1660, when the five Iroquois tribes banded together to make an end of the French, the same nun wrote, after weeks of horror and anguish, "I have not remarked that the calm of any one of us has been shaken."

Though these sublime women were not able to benefit the fierce Indians as much as they had hoped, they were an immense boon to the colony, and assisted in its establishment to a greater extent than the governors and intendants themselves. "Our greatest influence is over the young French girls," wrote Marie de l'Incarnation; "all of whom pass through our hands." They found no difficulty too great to surmount in order to assure to these children a thoroughly sound education, and bold explorers who have brought honour to the name of Frenchmen, sent their daughters from Acadia, from Detroit and from Louisiana to the Ursuline nuns. All foreigners who visited the country at that date are loud in their praise of the Canadian women. Bold in danger, enduring pain and privation without murmuring, deeming no work, however menial, unworthy of them, they had none the less, we are told, the culture and manners of true French women. Truly hospitable, they excelled in veiling their poverty with an air of comfort. It was of Canada that Charlevoix wrote in 1720: "In no part of the globe is our language more purely spoken; there is not a trace of provincial accent." On this point, testimonies abound. According to

Charlevoix, Quebec, in 1720, was the centre of a select little circle lacking in none of the refinements of pleasant society. "Lively intelligence, gentleness and refinement, are common to all," he says, "and boorishness of manners or language is unknown even in the depths of the country." When we realize in addition to this that these people, so noted for their suavity, were still more famous for their faith, patriotism, morality and courage, it must indeed be acknowledged that never did women better understand and fulfil their rôle than did these women of New France. For, as the late Monsieur Rameau, the first Frenchman to interest himself genuinely in us, wrote, "at the time of the Conquest there was on the banks of the St. Lawrence an aristocracy lacking nothing but the wealth and support of the mother country."

General Murray, who had encountered French Canadians on the battlefield, held them in high esteem. When accused of favouring them unduly, he replied: "I glory in having done all in my power to win the affection of so brave and generous a people for my royal master." It was in the Ursuline church that Montcalm was buried after the battle of the Plains of Abraham. "Our church, its wooden roof pierced in many places by the bullets, was the only one in a fit state to shelter the remains of the hero," says the historian of the Ursuline Nuns. "About nine o'clock on the evening of the fourteenth, the funeral ceremony took place; darkness and silence brooded over the ruins of the city as the mournful procession, composed of the clergy and the civil and military officers, filed out of the Château Saint Louis on its way to the Ursuline Convent, joined here and there on the road by men, women and children wandering among the heaps of debris. The bells hung mute; the cannon were silent; no trumpet note sounded a requiem over the most valiant of soldiers. But what a scene took place within the chapel walls! There the sobs, until now restrained, burst forth uncontrolled." It seemed as though, with the remains of the conquered hero, the whole future life of the country lay buried. "But nations stand and fall by the will of God in Jesus Christ."*

After the taking of Quebec, the wounded English soldiers filled the convent for a long time. The unceasing care of the nuns won for them the esteem and good-will of General Murray. He caused each of the Ursulines to be served daily with rations at the expense of the English king. The misery was now at its height. For

*Kazinski.

several months many families had not seen bread, and to add to the terrors of war, through the bankruptcy of the French Government, the Canadians had lost forty thousand francs. To those poor wretches, who had sacrificed all in their country's defence, this meant nothing short of complete ruin, and many of them, despairing of the future, set out to return to France. "The people of Canada," says the History of the Ursulines, "were like a vessel which had lost its anchorage, tossed about by every tempest, its spars drifting helplessly with every current." Nevertheless, hardly were the nuns relieved of the care of the wounded soldiers, than they re-opened their classes. French to the backbone, they knew how to rise above the bitternesses of the present and the anxieties of the future. They traced the hand of a Divine Providence in every event, and though unable to restrain their tears, grandly exemplified Marie de l'Incarnation's maxim :—"Consecration to God implies following where He leads and the abandonment of self to His holy will." The dignity and prudence of their behaviour conciliated the new authorities from the very first ; and they were granted full liberty to carry on their work. But the struggle against poverty was long and hard ; and a more bitter trouble than any they had yet experienced soon added to their burdens. British policy absolutely prohibited the importation of French literature ; this resulted in a dearth of books, which was a great anxiety and sorrow to the Ursuline nuns in common with all teaching bodies. There was no lack of English books, but it was some time before they were in a position to make use of them, moreover, their desire to preserve the language of their ancestors was only less strong than their devotion to their faith.

For nearly two centuries the Indian School was closed, but the French school increased steadily. In 1830, in compliance with the necessities of the time, the Ursulines put instruction in the English and French languages on the same footing ; and from that date, from all parts of Canada and the United States, pupils flocked to the convent, the oldest scholastic institution in the entire continent. The British race was largely represented on the staff of the community, but none the less the Ursuline nuns remained the incorruptible guardians of national tradition.

For many years they had no co-workers but the Sisters of the Congregation. This admirable institution, which to-day numbers 26,000 pupils, was founded in Montreal. Fifty Frenchmen, com-

manded by Maisonneuve, had established themselves at that place in order to repel the incursions of the terrible Iroquois, and to found on that uncivilized island a strongly fortified town in honour of the Virgin. Humanly speaking, it was one of the boldest and maddest projects ever devised; but, contrary to all expectation, the Indians never succeeded in overcoming that little handful of men, and Villa Maria grew and prospered. To keep up his colony, Maisonneuve was obliged to make many journeys to France; and on one occasion, when visiting a member of his family, one of his sisters introduced him to Marguerite Bourgeois, she to whom Canada hopes before long to raise an altar. The Founder of Montreal recognized in her a kindred spirit. He proposed taking her to Canada that she might devote herself to teaching the children at Villa Maria, and, after consulting her superiors, Marguerite accepted his offer. She made her preparations for departure, distributing her possessions among the poor, and set out in the assurance that if this were a divinely inspired enterprise, God would ensure its success. Villa Maria was still in a most unsettled state, but the terrible and unexpected attacks which the Iroquois constantly made on the colonists, failed to disturb the tranquility of Marguerite Bourgeois.

On the 25th of November, 1657, she opened a school in the stable which was her home. She refused to accept any remuneration, living by the work of her hands (often in great privation) and inspiring with her sublime unselfishness, those of her fellow-countrywomen, who shared her labours. Thus was the Congregation of Notre Dame founded. Marguerite soon established boarding, industrial and mission schools. This heroic woman, who had left the shores of France with no other equipment than her devoted will, was destined to become in the New World, one of the greatest benefactors of her race. She saw that the religion and civilization of the future depended on the education of the women, and, says Charlevoix: "With no resources but her courage and faith in God, she undertook to give to young girls, however poor or abandoned they might be, an education such as many well-born ladies in the most civilized countries could not hope to attain to." According to the same historian, she succeeded so well that all who spent any length of time in New France were astonished at the refinement and culture of the humblest women in that country.

Sister Bourgeois lived long and endured many trials, but noth-

ing could turn her from her mission, nor shake her faith in God. When the spacious house which had replaced her humble stable was burned to the ground, she set about rebuilding it, the funds at her disposal amounting to exactly forty sous. Leclercq, in his "Establishment of the Faith," and Bacqueville de la Potherie, in his "History of North America," mention the Congregation of Notre Dame with high praise, and the Intendants, Governors and other officials, as well as the ecclesiastical dignitaries, confirm the testimony of these historians. At the present time the Sisters of the Congregation have no less than one hundred and twelve establishments, and their boarding school at Villa Maria is unrivalled. Until 1842 the Ursulines and the Sisters of the Congregation were the only teaching Orders in Canada; but since then, at the request of several of the Bishops, others have been sent out from home.

The Ladies of the Sacred Heart arrived in 1842; the Sisters of the Holy Cross in 1847; the Sisters of St. Joseph in 1851; the Sisters of the Presentation in 1853; the Nuns of Jesus and Mary in 1855; and the Sisters of the Holy Heart of Mary in 1892.

The Ladies of the Sacred Heart have a magnificent establishment at Sault-au-Recollet; the Nuns of Jesus and Mary superintend with much success the beautiful convent of Sillery, near Quebec; and all find an ample field for their energies. Perhaps the Sisters of the Presentation are the most popular Order with the Canadian people. From the newly built town of St. Hyacinthe, where they first established themselves, they have spread all over the Dominion, and the Mother House increases steadily.

The Loretto Sisters, who settled at Toronto, came from Ireland; the Daughters of the Immaculate Heart of Mary and the Sisters of the School of Notre-Dame from the United States; also the Sisters of St. Joseph, who conduct separate schools in Hamilton.

In 1843, three French-Canadian women of the working class founded a new teaching Order at Longueuil; a humble house in the village was its cradle, but in the following year the Sisters of the Holy Names of Jesus and Mary were in charge of a hundred pupils, and now these Canadian Nuns have spread from the Gulf of Mexico to the shores of the Pacific Ocean, and are everywhere held in high esteem. The Congregation of the Sisters of St. Anne, founded at Vaudreuil in 1850, also developed rapidly and with much success. Other Congregations, entirely devoted to education, were formed at

Nicolet, Rimouski, St. Hyacinthe and Buckland. In addition to this it must not be forgotten that the French Catholic establishments beyond our frontiers are due for the most part to the efforts of the Province of Quebec. The Sisters of the Assumption and the Grey Nuns of Nicolet actually carry on missions in the polar regions. At the request of Monseigneur Grandin, the Canadian Nuns went forth to share the hardships and labours of the Faithful Companions of Jesus, sent out from France. They succeeded admirably with the little Indian children, says the saintly Bishop of those wild and distant mission districts; they raised the women from their savage degradation and assisted in the development of Christian wives and mothers. All the nuns went joyfully about their work. The object ever before their eyes was the formation of dutiful, Catholic women. Their system of education is essentially Christian, and in our convents manual labour is held in high honour. Among the Ursulines at Villa Maria and in the other important boarding schools the study of both French and English is obligatory, and no trouble is spared to harmonize the course of instruction with the intellectual needs of the time; those pupils, who will have to earn their living in the future, are taught shorthand, type-writing, telegraphy, etc. The Government only assumes control over those houses which receive a grant from it; the higher education is in no case State supported, and diplomas are granted by the convents themselves.

LAURE CONAN.

Compilation

By Miss H. Bartley.

Universities.

Laval University.—What the McGill University is to the English of the province, the University of Laval is to the French. As yet the doors are closed to women in the Departments of Law and Medicine. Women are, however, admitted to lectures on literature and rhetoric. About 100 are in attendance. Members of the Faculty give lectures on various topics every second week, and to these the public are welcome. On such occasions the spacious hall of the University is taxed to its utmost, a proof that intellectual advancement is following the proper line. The erudition and eloquence of Monsieur Pierre de Labriolle attract a goodly number of English men and women to Laval. Professor de Labriolle has been called from France to occupy the Chair of Literature at Laval.

Convents, Schools and Academies.

A number of the women of Canada receive their education in Convent Schools. In some districts the requirements call for the grades from Kindergarten to Grammar School, but in the centres these grades are continued into what is popularly called the Higher Education of Women.

Although the communities are so numerous and bear so many different names, their methods are for the most part identical. The governing body of all convents consists of a Superioress, an Assistant Superioress and a Council of Nuns. These, in turn, may be under the control of the Superioress of the district or directly responsible to the Mother House. The duties of the Mistress of Studies are to train the younger teachers, to select the text-books, and to visit the classes frequently in order to examine the pupils. No intimation is given to the pupils when these examinations are to occur, and they do not take the place of the semi-annual examination. In uncloistered communities the Mistress of Studies visits the

five or six houses in her district, and reports upon the educational standing to the Mother House. All the teaching orders have a central training school for the young ladies who enter the Order. They are not required to teach during the first two or three years, but spend much of their time in studying educational methods. In some convents these future educationalists enjoy the advantage of lessons from professors in whatever branch they show particular aptitude. Teachers' Board diplomas are now exacted from all candidates before their admission to the Noviciate.

Educational Institutions of the Ursuline Order.

The Ursuline Monastery, Quebec.—Although to Madame de la Peltrie is due the inception of this great work and the funds with which it was commenced, its success was mainly owing to the First Superioress, Marie de l'Incarnation. The first convent was destroyed by fire in 1650 ; rebuilt on the same site, it shared a like fate in 1686, and was again reconstructed. A portion of the old building forms a part of the famous Monastery as it stands to-day. This venerable seat of learning and culture is the oldest in Canada, and throughout its long career it has maintained its high reputation. The resources of the institution are the fees derived from the pupils, the revenues from landed properties bestowed by Madame de la Peltrie and a few other charitable persons ; Government grants are given only for the Normal and day schools under Commissioners. The community gives a number of scholarships every year. In the select Boarding and Day School there are 612 pupils. In the Normal School under the direction of the Ursulines there are 132 teachers in training, and in the Model School 302. The community numbers 80 religious. Address:—Rev. Mother Ste. Antoinette.

Three Rivers.—The history of this Monastery, like that of Quebec, is most interesting, and takes one back to the early days of the Colony. The foundation took place in 1697. Privations were endured, which we are apt to overlook. For instance, the difficulty of obtaining books from the Mother Country. The few that came were so precious that they were placed on lecterns, and the pupils came in turns, and there studied the lesson of the day. Only the mistress had the privilege of turning the pages, to prevent them being in the least destroyed.

The Ursuline Convent of Three Rivers depends for its revenue upon an income given by Mgr. de St. Valier in 1697, also upon the fees of the pupils and the private fortunes of the nuns. There are 36 religious engaged in teaching ; they do not receive any salary. Number of pupils, 600. Through the generosity of the nuns, sixteen of these do not pay fees. They are young girls, who will thus be able to earn their living later on as teachers or clerks. Diplomas are given. Address—Rev. Mother Marie de Jesus.

Stanstead.—This Monastery is also a branch of the Mother House in Quebec, and was founded in 1884. The course of studies is the same, and the school is attended by 135 pupils. The community numbers twenty. Address—Rev. Mother Ste. Eulalie.

Roberval.—The Monastery was founded here in 1882 by a little missionary band from the Mother House in Quebec. The Ursulines were among the first settlers in this district of Lake St. John, and have done much for the spiritual and temporal welfare of the people.

A Boarding and Day School is attended by 185 pupils. An industrial school, which is also to some degree agricultural, is kept by the Ursulines. The young women are taught weaving, spinning, dressmaking, bee raising, care of orchard and packing of fruit.

The Congregation of Notre Dame.

This community was founded by Marguerite Bourgeois, a lady who came to Canada in 1658. Her object was to educate the daughters of the French settlers; also to teach and care for the Indian girls and women. In 1676 schools for Indian girls were opened in bark huts. Somewhat later on the use of two stone round towers, still to be seen in the grounds of the Grand Seminary, Sherbrooke Street, Montreal, were utilized for the purpose. In 1671, a boarding school for the daughters of civil and military officials and of the wealthier colonists was opened in a court yard off Notre Dame Street. The Mother House of the Order was removed to the Western slope of Mount Royal, but being destroyed by fire, returned temporarily to the historic building on Notre Dame Street. In 1854 was established the chief educational institute of this Order at Villa-Maria, near Montreal, the former Vice-regal residence of Lord Elgin, then known as Monklands. The Order has 112 houses in Canada, with a total at present of 27,092 pupils.

The mental equipment of teachers is vouched for by the Mother House. Teachers receive special training during their noviceship, a period of from two to three years. During the summer vacations teachers' meetings are held in large centres, such as Montreal, Ottawa, Quebec, or in cities of the United States. The course, beginning at the Kindergarten, takes the pupil through the several grades to the superior and graduating classes, which are the full equivalent of the first and second years of a University course. Those desiring a commercial education are given a complete course in mathematics, with stenography, typewriting and book-keeping. There are special facilities for the study of Spanish, German, Italian and French. Latin is taught after the intermediate course. The certificates of the Congregation of Notre Dame have enabled graduates to secure academic honours and, with slight additional training, University degrees in American and Canadian centres. Music is a specialty in all Congregation Convents. The

methods are those of the Conservatory of Music, from which many pupils of the Congregation have taken high honours. Needlework in all its varieties, from filmy lace to dressmaking and the use of the sewing-machine, is taught. The art classes are under skilled teachers and include drawing from the flat and round, with painting in water-colour and oils and china painting. Lessons in cookery are also given.

There is a library and museum in all the larger establishments. The fee varies according to circumstances. In all Convent Schools gratuitous instruction is given to a certain percentage of pupils, or a purely nominal fee is charged ; strict secrecy is enjoined with regard to these free scholars.

A Normal School, authorised by the Quebec Government, was opened in 1899 in Notre Dame Street, Montreal. The nuns teach all French and English branches to pupils, who are required to live in the house. Examinations are conducted by Government Inspectors. Address : (for Mother House) Rev. Mother St. Sabine.

Educational Institutions of the Ladies of the Sacred Heart.

Sault au Recollet.—Amiens in France is looked upon as the cradle of the order, but the Mother House is in Paris. The first house of the order in Canada was founded at St. Jacques de l'Achigan, in 1842, by four nuns from France. In 1847 they removed to St. Vincent, and in 1853, to the present beautifully situated home at Sault au Recollet.

It is a rule of the order that surplus funds must be devoted to maintaining a poor school, an orphanage or a normal school. The revenue of the different convents is derived from the fees of the pupils and the fortunes of the ladies who enter.

A Government grant is accepted only in localities where the Government schools are taught by the Sacred Heart Nuns. Properties other than those in actual use for educational purposes cannot be held by these ladies as a source of revenue.

The curriculum is graded from Kindergarten upward, French, Italian, and Spanish, are taught by European ladies. Musical instruction is given by the nuns and also by several Professors from the city ; Drawing, Painting and Needlework claim much attention. The Institution has a very creditable library and museum. There are 175 pupils in residence. Day pupils are not received. There are 80 members in the Community. Address—Madame Sarens.

The St. Sophie Industrial School owes its existence to a bequest of the foundress of the order, Madeline Sophie Barat and to the generosity of the late Monseigneur Vinet, whose sister was a religious of the Sacred Heart. 125 young girls of the Parish attend this school. The pupils pay a small fee. Address—Rev. Mother Superior.

The St. Alexander Street Academy is a branch of the Sault au Recollet House, established in Montreal, in 1860, and now used exclusively

as a day school. The pupils enter at half-past eight in the morning and remain until six in the evening. After three o'clock, exercises are written and lessons prepared for the following day. The curriculum of studies is the same as in all Convents of the Sacred Heart. There are at present 100 pupils and 74 religious. Address--Madame de Backer.

The Industrial School connected with the above is of more recent foundation. (1892). It is attended by 115 poor children. Besides learning English and French, those who are old enough learn dress-making, cooking, house-work, etc. A number of Italian children frequent the school; fees are not accepted. When a pupil has attended the "ouvroir" for a certain number of years a small allowance is made her for her work.

Halifax, Nova Scotia.—This branch was established in 1849. The community counts 51 religious. They have charge of a select Boarding and Day school, also of the Parish school. Diplomas are given and a gold medal. The curriculum is graded from Kindergarten upward. Music, Drawing, Painting, Needlework and Physical Culture enter into the school course. Address—Rev. Mother C. Lewis.

London, Ont.—Founded in 1852. A select Boarding and Day school; there is also a Parish school. There are 48 nuns in the community. Address—Rev. Mother Sheridan.

Sisters of the Holy Names of Jesus and Mary.

Hochelaga, P.Q.—This teaching Order originated at Longueuil, P.Q., in 1843. The foundresses were three Canadian ladies, Misses Eulalie Durocher, Melodie Dufresne and Henriette Cere, who, under the auspices of the Right Reverend Ignatius Bourget, Bishop of Montreal, were formed under the direction of the Oblate Fathers of Mary Immaculate. From humble beginnings, this Congregation has, under God's blessing, rapidly extended its sphere of usefulness. The Sisters of the Holy Names have at present the following convents:—32 in Quebec, 7 in Manitoba, 5 in Ontario. In 1860 the Mother House was transferred to Hochelaga, a suburb of Montreal.

The sole aim and purpose of the Sisterhood is the Christian education of young girls. This work is carried on by means of Boarding Schools, Select Schools and Parochial Free Schools. None of the Sisters, save those employed in Parochial Schools, are salaried. The Boarding Schools and Academies are self-sustaining.

The Curriculum is academic, regularly graded from Kindergarten upward; it includes both French and English. Pupils who complete the course of study are graduated, receiving the Gold Medal of the institution. Music—vocal, instrumental and theoretical—the different branches of drawing and painting, ceramics

plain and ornamental needlework, all the arts that contribute to the formation of refined and cultured members of society, are regularly and thoroughly taught.

The Museum contains specimens of birds, a very good collection of coins, mineral and botanical specimens of value. The apparatus for physics is most complete. A very fine telescope may be found here, and the pupils are much interested in the study of Astronomy. Address—Rev. Mother Marie Olivier.

Sisters of the Holy Cross and of the Seven Dolors.

St. Laurent.—This congregation was founded in 1837 in France and in Canada in 1847. Their first establishment was at St. Laurent, a few miles outside of Montreal. This house is still considered the Home of the Order, which numbers 28 schools, 366 nuns and 8,112 pupils. Branch houses are established at St. Martin, Varennes, St. Ligouri, St. Rose, Magog, Alexandria, Renfrew. Four in Montreal. The course of studies is academic, graded from Kindergarten upward. Pupils are prepared for diplomas (Elementary, Model and Academy). Address—Rev. Mother M. de St. Basile.

Institutes of the Blessed Virgin Mary or Loretto Convents.

Bavaria may be regarded as the cradle of these Institutes. There the Elector Maximilian Emanuel and his illustrious consort became its protectors, and houses were founded at Munich, Augsburg and other places. The houses which have since been founded bear the name of "Loretto Convents," whence the name has passed to the inmates, who are known as "Loretto Nuns." The propagation of the Order in Canada is chiefly owing to the exertions of Rev. Mother Teresa Dease, who, from 1847, for forty years watched over the interests of the growing Community and had, before her death, the consolation of seeing seven convents, besides the Abbey, established in Canada, viz., Toronto, Niagara Falls, Hamilton, Guelph, Stratford, Lindsay, and Belleville. Since that time foundations have been made in Sault Ste. Marie, and at Wellesley Place, Toronto.

Toronto.—Rev. Mother Ignatia Lynn is the present Superior-General of the Institute, which has its mother house at Loretto Abbey, where a boarding and day school afford to young ladies an opportunity of perfecting themselves in every desirable branch of education. The curriculum comprises all the English studies from primary to graduating classes. Pupils are prepared for the University and can take a full Commercial Course. Modern Languages are taught by natives, the studio is affiliated with the Government Art School and the music system modelled on that of European Conservatories. The recent extensive additions to

the Abbey make it one of the handsomest buildings in Toronto, and its many advantages give it a foremost place among the educational establishments in Canada.

Congregation of the Sisters of St. Anne.

The birthplace of this Community is Vaudreuil, in the Province of Quebec. It was founded by Mademoiselle Esther Sureau, *dit* Blondin, in 1850, and is the mother house of several other establishments, of which there are 21 in the Province of Quebec, 11 in British Columbia and 5 in Alaska. Besides the Superioress-General, who, with a general Council governs the whole Community, each house has at its head a local Mother Superior, assisted by a Council. The sources of revenue are the fees of pupils for board and education and the sale of work made in the convents.

Lachine, P.Q.—The Mother House, situated now in the town of Lachine (Isle of Montreal), has upon its estates a huge establishment devoted to young girls, who come to receive a high class education and to study French and English. The pupils who finish their education in this institution, whilst studying science and literature, also take up such branches of manual work as should be acquired by every woman in good society, such as sewing, mending, cutting-out, cooking, etc. Drawing, painting and vocal and instrumental music, receive special attention.

A day school, with 237 pupils, is also under the control of the Sisters of Saint Anne at Lachine. There are similar establishments at Victoria, B.C., Juneau, Dawson and Douglas. Each of the branch houses (at St. Angele, St. Henri de Montreal, St. Jerome, St. Jacques de l'Achigan, Rigaud, St. Cyprian, St. Remi, St. Esprit, Rawdon, St. Felix de Valois, St. Genevieve, St. Gabriel at Brandon, St. Ambrose at Kildare, etc.) have the same organization and the same object as the Mother House. The course of studies is the same except for some modifications necessitated by the special needs of each district. Address—Rev. Mere de l'Ange Gardien.

The Sisters of St. Joseph.

St. Joseph's Academy, St. Alban Street, Toronto, a boarding and day school for young ladies, is conducted by the Sisters of St. Joseph. Number of teachers, 16 ; number of pupils, 150. Number of pupils in Kindergarten, Primary and Grammar School grade, 90 ; in High Schools or Academy grade, 60. The curriculum of studies includes all the subjects necessary for a polite and useful education. Pupils taking the Collegiate Course are prepared for the Education Department Examinations, and for Senior and Junior Matriculation ; those taking the Academic Course, while paying special attention to the so-called accomplishments, are required to study those subjects necessary for a good English education. The departments of Art,

Music and Language are presided over by specialists. In the Art Department pupils are prepared for the examinations of the Ontario Art School. In music the pupils are prepared for the Conservatory examinations and for the degree of B.A. Address—Rev. Mother Eucheria.

In the Separate Schools of the City of Toronto, the Sisters of St. Joseph have charge of 50 classes, with an attendance of 3,150 pupils.

There are branch houses at :—Toronto, St. Mary's Convent, day school for young ladies ; 5 teachers, 90 pupils. St. Catharines, St. Joseph's Academy, day school for young ladies; 3 teachers, 60 pupils. St. Catharines Separate School ; 4 teachers, 130 pupils. St. Mary's Separate School, 2 teachers, 55 pupils. Thorold Separate School; 3 teachers, 130 pupils. Merritton Separate School ; 2 teachers, 85 pupils. Barrie Separate School ; 4 teachers, 205 pupils. Lafontaine Separate School ; 3 teachers, 175 pupils. Oshawa Separate School ; 2 teachers, 78 pupils.

The Sisters of the Assumption of the Blessed Virgin.

Nicolet, P.Q.—This Congregation was founded in 1853 at St. Gregory, P.Q., but the Mother House has been at Nicolet since 1872. The object of the institution is the instruction of young women as teachers. There are 27 branch establishments in Canada with 364 Religious and 3,497 pupils. Address—Rev. Sister St. Joseph.

Sisters of the Presentation of the Blessed Virgin Mary.

St. Hyacinthe, P.Q.—The Mother House is in France. The Order was established at St. Hyacinthe, P.Q., in 1853. There are now twenty branch houses in Canada with 202 Religious and 4,125 pupils. Address--Rev. Mother Marie du St. Redempteur.

Sisters of Jesus and Mary.

Sillery, near Quebec.—This Sisterhood has its Mother House in Lyons, France. In December 1855 six nuns of the Order came to Canada and established themselves at St. Joseph de Levis. In 1873 a branch house was erected at Sillery, which has become the stronghold of the Order in Canada. A parochial school is also taught by the Sisters. The Order counts 203 nuns, 11 convents and 3,416 pupils. Address—Rev. Mother St. Euphemie.

The Institution of the Holy Heart of Mary.

St. Ephrem, P.Q.—The Convent of St. Ephrem is under the direction of twelve nuns of the Holy Heart of Mary. Its object is the education of childhood and youth. The average number of pupils is about 150 yearly, and the school is attended

by both boys and girls. Fees for boarders are from $40.00 to $50.00 a year. These are the sole revenues of the institution. The course is only primary and no diplomas are given. The religious instruction is Roman Catholic. Address—Rev. Mother St. Leontine.

Faithful Companions of Jesus.

The Religious of this Congregation established themselves in Canada in 1883. The Mother House is in Paris. There are two branches in Manitoba and three in the North-West Territories.

At Duck Lake, Saskatchewan, there is also an industrial school with 95 Indian pupils.

Sisters of Charity of St. Francois Xavier.

Halifax, N.S.—Mother Seaton's Foundation. Order of Teachers and Nurses having establishments in Canada and the United States. The educational branches of the Order are affiliated to Universities. The Sisters who take the University degrees teach in the boarding and day schools. For the services of the Sisters in the latter, the Government allows the Order a grant. Boarding school counts 80 pupils. Address—Rev. Mother Fidelis.

Grey Nuns of the Cross.

Ottawa, Ont.—This Order has its Mother House, Water Street. Boarding and day School. The course of studies in Ottawa takes the pupil as far as the Collegiate Course. At the numerous schools of this Order in Ottawa, Aylmer, Egansville, Pembroke and elsewhere, the curriculum is the same as the Collegiate and prepares for the McGill examinations. Address—Rev. Mother Kirby.

There are 35 establishments belonging to this Order with a total of about 8,000 pupils.

St. Francois du Lac, P.Q.—This educational establishment is directed by the Grey Nuns of the Cross. The staff consists of a Superioress and five Religious. Out of five teachers three hold diplomas. One of the Sisters has a class of Abenakis. The number of pupils is 82 and there are 75 amongst the Abenakis at St. Thomas de Pierreville. This last school has a revenue of $300 a year derived from school fees. The price of instruction is $1.40 a month. Fees form the only revenues of the institution. The course of instruction includes elementary French and English and religious instruction. There are five hours of lessons, besides singing, gymnastics and sewing classes. Address—Rev. Mother St. Alexis.

Nuns of the Good Shepherd.

Convent of St. Louis de Gonzague, Montreal, Que.—Boarding and day school for young ladies, established 1878, 405 Sherbrooke Street. There are 36 nuns and 72 pupils.

Board and Commissioners' Schools.

(1). Model Schools and Academies.

There are 487 Catholic Model Schools and 131 Academies in the Province of Quebec. Number of pupils, 96,752 ; teachers, 626 lay teachers ; of these 395 are women. Of the 3,365 teachers belonging to the religious Orders, 2,544 are women. The average salary paid these women teachers in the Model Schools and Academies, who hold diplomas, is $130.00

(2.) Board Schools.

The question of public instruction which so profoundly agitates a mixed communities, has long since been settled in Lower Canada. There is a Superintendent of Education for the whole Province, assisted by a Roman Catholic Board for Roman Catholic Schools, and a Protestant Board with a Secretary for Protestant Schools. Upon the Roman Catholic Board all the Bishops of that communion sit, personally or by proxy.

(3.) Commissioners' Schools.

Quebec, Baie St. Paul.—Elementary, Model and Academy grades. 315 girls, 45 teachers, 355 boys, and eight masters. There is a fine night school under the Commissioners. Lectures on pedagogy are given to teachers and are much appreciated. Mr. J. M. Savard is the Inspector for the County of Charlevoix.

Gaspe Basin.—Mr. J. A. Charbot, Inspector for Gaspe, reports that there are 100 teachers ; all but eight hold diplomas. The lowest salary paid is $60.00 per year, and the highest $150.00. The schools are attended by 1,810 boys and 1,898 girls. The diplomas granted are Elementary, Model and Academic. School receives grant from the Commissioners. There is a school for the deaf and dumb and for the blind.

Chicoutimi.—Mr. Trembly reports 6,643 pupils attending the school. There are 280 women teachers. Forty of these are nuns who teach in their own convents. Average salary $72.00 per year. Teachers hold Elementary Normal School diplomas. Pupils are prepared for examinations for these diplomas. School is supported by Government grant.

Mrs. Mackay-Woolf's Academy, Dorchester Street, Montreal. Commenced as a private school in 1885, and came under the Commissoners in 1890. At present six teachers are on the staff, five holding Elementary and Model diplomas ; one teacher of physical culture. Pupils number 180, 45 boys under nine. Pupils receive Elementary and Model diplomas. Equal attention is paid to the English and French languages, half the pupils being French and the other

half English. Typewriting and stenography are taught. Special preparation is given to young girls who are training for teachers or for commercial positions.

Miss Cronin's Academy, 257 St. Antoine Street, Montreal. This school has a roll-call of 180 pupils. Besides French and English, stenography and typewriting, physical culture and music enter into the programme of studies. Subsidy from the Government and the fees of the pupils are the support of the school. It has a staff of five teachers.

Madame Marchand's Academy, St. Hubert Street, Montreal. The primary course of this school counts 190 pupils. Model Course 80, and Academy Course, 80. Elementary, Model and Academy diplomas are granted by the Central Board of Examiners for the Province of Quebec. This is exclusively a girls' school. Two teachers for music, one for drawing and painting, and eight class mistresses. Fees from the pupils and subsidy from Government are the support of the Academy.

Madame Octave Cote's Academy, St. Roch, Quebec. The sources of revenue are Government grant and "retribution mensuelle." There are 150 girls who study for diplomas or receive a business training. Sixty boys are prepared for the Seminary or take the Commercial Course. Besides English and French, dress-cutting, embroidery fancy-work and painting are taught. The mistresses hold diplomas.

Outremont.—The Model School for the young girls of Cote des Neiges District is held on the ground floor of the modest chapel dedicated to Notre Dame des Neiges. This Chapel was built in 1814 by the clergy of St. Sulpice, who are in charge of the inhabitants of this district which forms part of the immense parish of Notre Dame of Montreal. Under the direction of these devoted priests this school was managed by lay teachers until 1863. Then the Grey Nuns of Montreal were called in to undertake the charge of the classes by the Sulpician Fathers, acting along with the School Commissioners of the district. There are now spacious, well-aired and well-lighted class rooms, and the furnishings, which have been renewed, are very complete. The classes are divided into three courses: the preparatory (first and second years); the middle (third and fourth years); and the highest (fifth and sixth years). Three of the Teaching Sisters share these courses. In the fine seasons there are 120 to 130 pupils in the school.

Elementary Schools.

The number of Catholic Elementary Schools is 4,256. They are attended by 173,215 Catholics and by 684 Protestants. The number of female teachers, 4,250; male teachers, 61. Average salary of the latter $221.00, and of the former $107.50. Consider-

ing these salaries, it is surprising that the teaching profession still finds candidates in the Province. That it does so is demonstrated by the fact that last June 1,481 candidates presented themselves to the Central Board of Roman Catholic School Examiners, being 447 more than the number who applied for certificates in 1898. Of these 1,481 candidates, 634 failed in the examination. The certificates granted were 407 Elementary, 370 Model and 7 Academy diplomas. The total number of children attending the various public schools of the Province is 318,443, an excess of 3,716 over the School Census of last year.

An effort has been made to reduce the number of small schools in some country districts, in order to better support and equip one central school. The great objection to this scheme was the distance which the children would have to go. The Government, during the last Session, decided to bear the expense of conveying the pupils from their homes to the Central School.

Another innovation is the withdrawal of parts of the grants formerly given to the Universities. The money so saved is devoted to the schools in country districts. Lectures in pedagogy are provided for the teachers, and the School Journal, "L'Enseignement Primaire," is sent free to each school.

In Ontario there are 1,106 women teachers in the Catholic Separate Schools. Of this number, 440 are nuns. There are 347 schools, attended by 41,620 pupils. Highest salary paid to women teachers, $450, and lowest, $152.

Sacre Cœur, P.Q.—There is an elementary school here under the direction of two nuns from Our Lady of Perpetual Succour. The pupils number about 106. French and English reading is taught, also religious instruction.

St. Damien de Buckland.—An elementary School and agricultural orphanage, under the control of Our Lady of Perpetual Succour. There are about 100 children, boys and girls, who are taught French and English, reading and arithmetic. The girls receive domestic instruction in cooking, sewing and washing, and the boys learn agriculture. The revenues are from the Municipal School grant. Every year four or five pupils pass examinations and receive Primary School diplomas. The Sisters also give certificates when pupils shew special aptitude for house or field work.

St. Raphael, P.Q.—The Sisters of Our Lady of Perpetual Succour conduct a school here for children of both sexes. There are 150 pupils and six teachers. They complete the Elementary Course at about 15 years of age, and the Model Course at 18. For the last few years, four or five pupils from this institution have obtained Elementary and Model diplomas from the Central Examining Board. The revenues are from a school grant, as the Sisters are under the control of the Commissioners. The pupils are all French-Canadian.

Rimouski, P.Q.—The Congregation of Our Lady of the Holy Rosary devote themselves particularly to the education of the poor in the parish schools. The Mother House was founded at Rimouski in 1879, and there are branches in Canada at St. Gabriel, St. Godefroi, St. Anaclet, St. Lucie, St. Flavie, Assomption, St. Anne de Beaupré and Chicoutimi, with 39 Religious and 1,240 pupils.

Separate Schools

St. Agathe, Ont.—The Separate School here is conducted by tne Sisters of Notre Dame, who hold Normal diplomas. Sixty-two pupils are in the girls' department, and 79 in the boys'. Grades —Kindergarten, Primary, Intermediate and Grammar. German and needlework are taught the girls. Pupils do not pay fees. A grant is given the school.

Sisters of Charity, Winnipeg.—With the year 1899, the Catholic Institutions of Winnipeg closed the 30th year of their existence.

Up to 1869, the English-speaking Catholics on the west side of Red River, or Fort Garry Settlement, opposite St. Boniface, belonged to and attended the Cathedral parish of that town. Their children frequented as regularly as possible, the St. Boniface schools. The crossing of the river was attended with great difficulties, except in winter. The late Archbishop (then Bishop) Taché, feeling their awkward situation, determined to give them church and school facilities on their side of the river. But his resources were small, and he had not an inch of land on the other side. The beginning was necessarily modest. Two rooms were secured and the Sisters of Charity of St. Boniface took charge of the classes. The Sisters' daily journey consisted in crossing the Red and Assiniboine Rivers, then walking from Fort Garry to their destination, often through mud and water, for in 1869 sidewalks were scarce in Winnipeg. In time the whole house was secured, and part of it re-arranged to serve as a chapel. This was the origin of St. Mary's Parish.

Sisters of the General Hospital, Montreal, known as the Grey Nuns.—In Manitoba the Grey Nuns educate 1,000 children ; in the North West Territory 600 ; in the Province of Quebec 2,519.

These Sisters are engaged principally in hospital work, still they hold a place among educationalists, as the orphans received in their institutions are taught by them, and in some localities they are required to take charge of the parish schools.

Sisters of the Assumption of the Blessed Virgin Mary, Battleford, N.W.T. This school is attended by 67 boys and 50 girls. They follow the same curriculum; the majority leave in the fourth grade. There is a Kindergarten department. The six nuns teaching in this school hold diplomas, some of them having passed both in the United

States and Canada. The revenues consist in the fees of the pupils and grants from the Government and the School Commission. This convent is a branch of the Mother House at Nicolet, P.Q. Address —Rev. Sister St. Anselm.

(Other information regarding Separate Schools throughout the Dominion has not been received in time for insertion.)

Private Schools.

The Misses Bartley's Academy, 702 Sherbrooke Street, Montreal.—This school has grown out of private teaching. It is graded from Kindergarten upwards. Pupils are prepared for the McGill examination or for the Central Board of Examiners. There are 50 pupils and four teachers. Teachers are Gold Medallists of the Sacred Heart Convent, Associates in Arts, McGill University, and hold certificate of Emerson College (Boston) for physical culture and elocution. Music is in charge of Miss Sharp, who has had her musical training in England. This is a private school, no grant is received. Encouragement has been given by leading citizens, who have presented gold medals to the pupils graduating from the school.

Miss Stephen's School, 18 Fort Street, Montreal.—Miss Stephen holds a McGill Model diploma. There are 45 children attending these classes. It is a private school; no grant received.

First School in Yukon, Dawson City.—In November, 1898, the first school was opened, built by the efforts of Catholic priests. It is managed by the Sisters of St. Anne of Lachine, and is open to children of all creeds. There were then 50 children in Dawson of school age.

Technical Schools.

Madame Ethier's Sewing Classes, Monument National, Montreal.—Evening classes in cutting, fitting and dress-making are held here. The fee is $1.50 for the session of 12 weeks ; once a week is a sewing class for poor children. Fee, 50 cents for the whole session.

The Institution of the Franciscan Missionary Sisters of Mary, Quebec. —The Institution of the Franciscan Missionary Sisters of Mary was founded in the Indies for missionary and charitable purposes. The house at Quebec was founded in 1892. A general Superioress, who resides at Rome, governs the institution, the ramifications of which extend over the whole world. Its objects are Catholic work in general, and the raising of the position of women in infidel countries. They have started a technical school at Quebec, where young girls can learn domestic economy and all branches of practical

knowledge necessary for the management of a household. The girls admitted must be at least twelve years old. The course consists of three quarters; fees for the quarter, $3.00, or 25 cents a week.

Mission Schools.

Lebret, Assa.—The Sisters of Charity, twenty in number, have a residence here. They undertake the education of 125 Indian girls. They also have charge of the clothing of 112 Indian boys, and manage the refectory and the cooking. Each receives $100.00 a year.

The Sisters of Our Lady of Missions, four in number, have a school for white children. They have 22 boarders and as many day scholars. They charge $6.25 a month for the cost of education, board and lodging.

Montagne de Tondre, Assa.—There is a boarding school here for Indian children managed by four Grey Nuns from Montreal. They undertake the teaching and superintendence of the 40 pupils, also care of their wardrobe and management of the refectory.

Croche Lake, Assa.—Four Sisters of Our Lady of Missions have a boarding school here for about 25 Indian children. All that the Sisters ask as salary is to be very simply housed and fed.

Qu'Appelle.—Rev. Sister Gould is at the head of an Indian Industrial School supported by the Indian Department. There are ten teachers and 122 pupils. The lowest salary paid is $8.00 per month, and the highest $20.00. The school is graded from Kindergarten to Grammar Grade. Six school hours per day besides industrial work.

Piegan Reserve.—There is an elementary school here under the direction of the Sisters of Charity, whose Mother House is in the diocese of Nicolet. Its object is to instruct and civilize Indian children. This house, which is only in its infancy, has, as yet, but few pupils.

Mission School of the Grey Nuns, St Albert, N.W.T. This mission was founded in 1859. Object: the education of white and Indian children, but especially the evangelization and civilization of the Indians by the education of their children. The school is composed of 150 children, Indians, half-breeds and others, and there are 75 pupils in the industrial department. Outside the school hours the boys are taught to farm with great success and the girls learn the management of the dairy, garden and poultry yard. They also learn to sew, weave and spin. Revenue: from Government grant and private means. The Sisters also carry on various works of charity. Address—Rev. Sister Superior.

Brandon, Man.—The Mission Sisters of Our Lady have a school here attended by 63 pupils. Four sisters are engaged in the work. The school relies for support upon the fees of pupils and contributions from members of the Catholic Church.

Wickwemickong, Ont.—An Elementary and Industrial School specially attended by Indian children. English reading and sewing are taught. It is under the direction of Mrs. E. Miller and of eleven Religious of the Immaculate Heart of Mary. The school has 160 pupils.

(3) Libraries.

The system of Libraries in Ontario is very advanced and flourishing; the other provinces are not so well equipped in this direction. In Ontario the Act of 1895 changed the name of Mechanics' Institutes to Public Libraries, and provided for the establishing of Free Libraries, either by direct incorporation, or by transferring Mechanics' Institutes, Libraries and Reading Rooms to the Municipal Councils of cities, towns and villages. Grants to the amount of $46,000 per annum are voted by the Legislature for Public Libraries. There is no Government aid to Libraries in the Province of Quebec.

In New Brunswick, provincial aid is given to District School Libraries. There are now public school libraries in 27 districts, all very small.

In the Manitoba Collegiate Institutes, provincial grants are given to Libraries.

A large percentage of those employed in Library work are women; but not many women are heads of Libraries, excepting in the smaller institutions. Salaries vary from nothing to a maximum of $600. The Public Library of Toronto, the largest circulating Library in the Dominion, gives employment to 25 persons, of whom 22 are women. In addition, five women supernumeraries are occasionally employed. Salaries vary from $300 to $600 per annum.

Libraries in Canada, by Provinces.

				VOLS.
Ontario.	*Public	384	(103 entirely free)	417,643
"	Educational and Special	34		537,582
		418		
Quebec.	Public	10		59,350
"	Educational and Special	40		508,462
		50		
Nova Scotia		26		97,520
New Brunswick		15		54,787
Manitoba		8		34,730
British Columbia		10		11,303
Prince Edward Island		3		8,528
North-West Territories		1		2,150
		531		1,732,156
Dominion		4		240,000
		535		1,972,156

*NOTE. All receive Government aid, the maximum grant being $200 per annum to any single institution.

Libraries in Toronto.

	VOLS.
Canadian Institute (Scientific)	6,800
Canadian Military	3,000
County of York Law Association	3,000
Educational Department	10,200
Ontario Medical	4,500
Osgoode Hall (Law)	30,000
Legislative Library, Province of Ontario	60,000
Public Library	108,276
University Library	60,000
Knox College	14,000
Trinity College	12,000
McMaster University	10,000
St. Michael's College	6,800
School of Practical Science	2,000
Wycliffe College	8,500
	337,576

School Libraries, Club Libraries, etc., are omitted.

Libraries in Montreal.

	VOLS.
Advocates' Library	16,500
Art Association	1,000
Bibliothèque Paroissiale de Notre Dame	18,000
Bishop's College	
Canadian Pacific Railway Literary Institute	4,000
Collège de Montréal	46,000
Congregational College	3,000
Civil Engineers, Canadian Society of	7,000
Diocesan College (includes Synod Library)	6,500
Fraser Institute (Free Public Library)	33,000
Grand Trunk Railway Literary and Scientific Institute	7,500
Horticultural Society	1,200
Jacques Cartier Normal School	10,000
Jesuits' Free Library	12,000
Jesuits' College	
Laval University	
McGill University	78,000
McGill Normal School	4,000
Mechanics' Institute	14,000
Natural History Society	7,000
New York Life (Law Library)	10,500
Numismatic and Antiquarian Society	6,000
Presbyterian College	16,000
Seminary	
Wesleyan College	3,500
Westmount Public Library	2,500
Young Men's Christian Association	4,000

NOTE. There is no Government aid to Libraries in the Province of Quebec. This list does not include School Libraries nor the Libraries of Clubs. There are several Libraries containing less than 1,000 volumes, such as the Libraries of the Architectural Association and the Young Women's Christian Association, which are here omitted.

Libraries in Other Cities.

	VOLS.
Quebec, Legislative Library	50,000
" Education Department Library (public)	12,000
(The only Government Libraries in the Province).	
Kingston, Queen's University	35,000
Halifax, N.S., Dalhousie University	8,000
" Citizens' Free Library	22,000
" Legislative Library	25,000
" Law Library	10,000
" Institute of Science Library	3,000
Sackville, N.S., University of Mount Allison	8,000
Fredericton, N.B., University of New Brunswick	8,000
Winnipeg, Manitoba College	6,000

GEORGINA M. HUNTER.

Catholic Libraries.

To include all the Catholic libraries in this report would be an impossibility, as almost every Church has one connected with it. Sometimes they are of a Sunday school character but more frequently are extended to include general literature. The Parish Priests are very active in the work of establishing libraries, and wherever the Society of the Children of Mary exists, its members are most helpful in sustaining and furthering this work.

To the credit of the small country places in the Province of Quebec, reports show their libraries to contain from six hundred to two thousand volumes. A number of these books are at the disposal of the children.

The Montreal Free Library was opened on the 4th of October, 1889, in the Hall of the Church of the Gésu, Bleury Street. It was until last year the only Catholic free circulating library in the Dominion. The management is in the hands of a committee of ladies, who claim assistance and advice from the Reverend Director and from a few gentlemen who have been interested in the work since its organization. The main support of the library is obtained by means of a five o'clock tea given yearly, and a few gifts from friends. It has never incurred debt, and has succeeded in procuring 11,981 volumes. Special attention is given to the children's department, which numbers 2,384 books. In Circulating Library, 7,295. Reference Library, 2,302. Circulation per month, 1,500. President: Miss M. J. Gethin.

L'Union Catholique Library, Montreal.—This French Circulating Library, established over 20 years ago, became last year a Free Library. The hall of L'Union Catholique is in the basement of the Gésu, so that the English and French Libraries do their work side by side.

French ladies and gentlemen have sent generous contributions in order that new books may be added to the old collecton, whiich numbers over 12,000 volumes.

Library of St. Joseph's Church, Montreal.—Contains six hundred volumes. New books are being added to this collection. A small subscription is required. Promoter, Rev. Father Leclere.

Free Library under the direction of the Jesuit Fathers, adjoining the Church of the Immaculate Conception, in the north-eastern part of Montreal. This library was started by the ladies of the Parish and is supported by voluntary donations of money and books. It was formally opened last October, (1899), and contains already fifteen hundred books. Three hundred more will shortly be added to this collection. The library furniture was generously given by those interested in having such a library in the Parish.

The Parish Library and Villa Maria Reading Circle were opened to the public in 1844, having made a creditable start with 2,400 volumes. Its success was such that by July, 1845, the location had to be changed. At the end of the first year there were 800 subscribers, and the number of volumes in circulation during the year had reached the very respectable figure of 12,460; it was found necessary to have a printed catalogue. The Parish Library was affiliated in 1844 with the Society of Good Books, in Bordeaux. The work continued under varying circumstances until 1856, when there were more than 11,000 volumes distributed between the Library itself and the various branches which has been established in different parts of the city. A new and capacious building has now been erected as the old one no longer sufficed for the present needs.

Library at Terrebonne, P.Q.—In 1878, the Parish Priest, Rev. Mr. Graton, and his assistant, founded this Library by donating sixty volumes. The Children of Mary contributed another forty. The control of the Library is entirely in the hands of these ladies, the first President being Miss D'Eschambault. By means of concerts, etc., they have succeeded every year in raising sufficient funds to buy new books and to meet all other expenses. The names of the best French authors are to be found among the eight hundred volumes on the shelves of the Library.

L'Epiphanie.—The ladies of the Parish Church were instrumental in starting this Library in 1894, and it is under their control. It contains over fifteen hundred volumes. The subscription roll counts five hundred subscribers. Fee, fifty cents per year. President, Miss Rosa Decelles.

Three Rivers.—A Free Library has existed since 1896, for the district of Saint Maurice. Books and illustrated papers have been

collected up to the present time in the town of Three Rivers, and distributed by the traders in lumber. The Society not having the privilege of free transmission by mail, it has taken the only other means of distribution at its disposal. There are very few English families in these parts. Secretary, Mlle Emilie Sulte.

Port Arthur.—A Free Library has been opened lately. As it is yet in its infancy, it has not assumed the numerical strength of the one in Montreal. Father Connolly was the promoter of both Libraries.

H. BARTLEY.

CHAPTER VII.

Literature.

English Speaking Women Prose Writers of Canada.

There is difficulty in obtaining complete data as to the early writers of Canada. The first Canadian books published had very limited editions, and in some cases the best collections in public and private libraries have been destroyed by fire.

One of the first works of any note was "The History of Emily Montague" (London, 1784), by Mrs. Frances Brooks, of whom Sir James Le Moine speaks so highly and with pride, as reflecting credit on Sillery. The series of letters filled four small volumes and are written with a lively, witty pen. The work is dedicated to Lord Dorchester. The racy descriptions of Canadian scenery, romance and colonial flirtations, courtship and marriage, carry with them a graphic picture of society in Quebec. The writer had a rich field, the new subjects watching with critical eye the manners of their conquerors, whose chivalrous generosity eventually won their hearts. The clear, bracing climate ; the beauty and breadth of the natural surroundings ; national pride in the new possession, won after many years of struggle from such gallant foes ; the limitless possibilities of the future, all provided a *mis en scène* such as few subsequent writers have enjoyed, and of which even the lively Frances could hardly give an adequate impression.

When later the exodus of the United Empire Loyalists from the revolted Colonies increased the population and demanded the settlement of the Upper Provinces, a new field was opened, but we can find no published work of the same character as Mrs. Brooks' witty letters.

"The Backwoods of Canada," by Mrs. Catherine Parr Traill (née Strickland), who began her literary work in 1818, was published

in London in 1835. This was followed by "The Female Emigrant's Guide," "Lady Mary and Her Nurse," "The Canadian Crusoes," "Plant Life in Canada," "Pearls and Pebbles, or Notes by an Old Naturalist" and "Cot and Cradle Stories." The last was published in 1895, thus representing a unique literary life of 77 years. Mrs. Traill died in August, 1899, aged 97 years and seven months. She retained her excellent memory and appreciation of nature and literature until the end. At the time of her death she was the oldest authoress in Her Majesty's dominions.

Mrs. Moodie, (née Susanna Strickland), wrote with the pen of genius and strength. The reputation won by her prose, both fact and fiction, overshadowed that due to her as a poet. She published many works both at home and in Canada, the best known and probably the most widely read being "Roughing it in the Bush." Both these sisters were amongst the earliest and most constant contributors to the "Literary Garland," a magazine of superior literary merit, published by John Lovell, of Montreal, 1838-1854. The names and works of a long list of able women writers became known to the Canadian and English public through its columns, as well as through those of the "Anglo-American," "The Snow Drop" (a magazine for young people edited by Mrs. Cushing); also in "The Maple Leaf," "The Canadian Magazine" (York, 1823), "Barker's Magazine" (Kingston, 1846), "Victoria Magazine" (Belleville, 1847-48); the last was edited by Mrs. Moodie. Many published their contributions to the magazines later in book form through some one or other of the London or Edinburgh firms.

Mrs. Leprohon, (née Rosana Mullins), author of the "Manor House of Villeroi" and "Antoinette de Mirecourt," etc., etc., wrote with a fine genius and true literary taste. Her works were republished in book form by Lovell, both in French and English, and are still regarded as standard Canadian works.

Mrs. Cushing, who was joint editor with Lovell during the last years of the "Literary Garland," and subsequently editor of the "Snow Drop"; Mrs. McLachlan, Helen M. Johnson, Helen Walker, Augusta Baldwin, Mrs. E. Sawtell, Mrs. Giles, Mrs J. G. Spooner, Mrs. E. F. Ellet, Mrs. J. V. Noel, author of "Dinah Blake's Revenge," Mrs. Sadlier, author of "The Blakes and Flanagans," and Mrs. Chenie, were all writers of prose well known to the readers of the "Literary Garland," "the only book of record we possess of these flowers of fancy."

Mrs. Jennet Roy's "Text-book of Canadian History," Montreal, 1847, reached the seventh edition and was printed in both English and French. It was a timely and valuable work. Since 1860, the number of women prose writers has increased. "The British American Magazine," "Canadian Quarterly Review," "Canadian Literary Journal," "Canadian Magazine," "The Canadian Monthly and National Review," and its successors, "Belfords and Rose," "Belford's Magazine" and "The Week," Toronto; "The Dominion Monthly," "The Dominion Illustrated," "The Monthly," "The Young Canadian," "Canadiana" and others which space prohibits enumerating, have owed much of their success to the work of women. Among the most prominent contributors to them was Miss Louisa Murray, author of "Fauna, or the Red Flower of Leafy Hollow." This novel was quoted as "showing more genuine intellectual power than any similar production from a Canadian pen." Another of her works—"Margaret Kneller, Artist and Woman"—is characterized by great purity of style, elevation of thought and originality. Miss Murray was also a fine essayist, writing with a clear insight and knowledge of her subject, as well as a writer of dainty lyrics.

Miss Machar, better known as "Fidelis," author of "For King and Country" and many other novels, historic tales and poems, and Miss Wetherald, who wrote "The Algonquin Maiden" in collaboration with Mercer Adam, are also well-known prose writers; the latter, however, is better known by her poems. Their works are well above the average of merit and literary ability. Annie Rothwell (née Fowler) wrote a number of novels, of which "Edged Tools" and "Loved I not Honour More" were the most important.

Of the more recent writers, who enjoy not only greater facilities for publication, but a wider constituency of readers, many have secured more than a colonial reputation. Much may be said of their work, though it be with diffidence. Among the Canadian-born who are known to fame are Mrs. Harriet Roach (now Mrs. Boomer). Her "On Trek in the Transvaal" was published in London in the seventies. It is now out of print, but since the outbreak of the South African War, extracts from it have been republished in the Canadian press. Mrs. Cotes (née Sara Jeanette Duncan), author of "A Social Departure" and "An American Girl in London," etc., etc., is one of the most famous of our prose writers who have transferred their pens to other lands. The development of her literary

powers and her growing knowledge of life are evident in her works, which are pictures of the life she dwells amongst and studies of character developed by environment, rather than works of imagination. Miss Joanna Wood, author of "Judith Moore," writes with a strong but caustic pen, and greater imaginative power ; this is perhaps most noticeable in her latest work, "A Daughter of Witches," which appeared in the pages of the "Canadian Magazine." Miss Lily Dougall, author of "Beggars All," "What Necessity Knows," "A Madonna of a Day," etc., etc., writes with a graceful pen and a loving sense of companionship with the best in the nature of the character she creates. The scenes in which her clever stories are laid are Canadian, and while faithfully representative of life, they have also an originality that is all her own.

Marshall Saunders is the author of "Beautiful Joe," "The House of Armour," "The King of the Park," etc., etc. In her "Rose a Charlitte," the scenes and characters are Acadian, the characters are descendants of those who had wandered back, drawn by the heart strings of home-sickness, to the beloved land from which they had been deported, and finding the old home occupied, had settled on the shores of the Bay. There is no more romantic or fascinating page of Canadian history from which to draw materials for historic tales or fiction than the history of the Acadians. Marshall Saunders has depicted the life of to-day, not of the past, and there is a sense of proportion and sympathetic power in her work that has won for her a place in the world of letters. Her knowledge of child-life and hereditary characteristics adds charm to her tales. Mrs. Roger, author of "Stories of the Land of Evangeline," is another who has made Acadian history the subject of her work. Mrs. Harrison (Seranus), poet, musician and prose writer, in "The Forest of Bourg Marie," has made French-Canadian *habitant* life her subject. She has fine perceptive ability, which enables her to penetrate the rough and often ignorant exterior and depict the traits and traditions of the old French noblesse still lingering in the character of their descendants in old Canada. This novel has the unique peculiarity of being without a heroine. The works of Miss McIlwraith (Jean Forsyth) are also known out of Canada. The plot and its treatment in her "Making of Mary," is original, and has given rise to very diverse opinions on its merits. She has collaborated with Mr. W. McLennan in the "Span o' Life," a book which is both widely read and deservedly popular. Her latest work

is a "History of Canada," written for "The Children's Study Series," published by Fisher Unwin, London, England. Montreal has given us, besides many other writers, Miss Blanche Macdonell, author of "Diane of Ville Marie." This is a lightly written historic tale, the principal events and characters in which are gleaned from an eventful page of the history of Montreal at the latter end of the seventeenth century. Miss Macdonell has shown skill in utilising this picturesque period, and weaving events into a readable novel.

Among the writers of travels are Lady Macdonald (wife of our celebrated Premier, the late Sir John A. Macdonald). "Through the Rockies by Rail and Cowcatcher," (the projecting barred fender of a railway locomotive) is a fascinating record of her journey and novel experience. It has attracted many to the West to enjoy the magnificent scenery of the Canadian Rockies. After the death of her husband, Lady Macdonald reaped the reward of her husband's services to Canada and the Empire by being made Baroness Macdonald of Earnscliffe by Her Majesty. Other works are "From Ontario to the Pacific," by Mrs. Spragge, and "Overland to Cariboo," by Mrs. Margaret McNaughton, the latter a tersely written account of the journey undertaken by the pioneer seekers after gold in that now much better known and more accessible country. This book is compiled from notes and diaries kept by some of the party, and lacks the charm, which is the prerogative of personal reminiscence or of imaginative genius.

There is another class of prose which has found able exponents in women, the record of quiet home life among the people, the simple, refined life of the back settlement, as seen through the sympathetic interest of those who minister to their joys and sorrows. One of the most representative of these is "Glimpses from a Parsonage Verandah," by Mrs. Jeffers Graham. Some of the short stories in this volume reach to the heart of things, and are told with a gentle sense of humour that is very attractive. "Faces that Follow," by Mrs. E. M. Mason, is another representative work of a similar class of prose writing. "Clipped Wings," by Lottie McAlister, is a longer tale in which a problem is worked out in a manner proving, not only literary ability, but the possession of constructive talent.

Among works of travel in other lands are "Scenes in Hawaii, or Life in the Sandwich Islands," by Mrs. M. Forsyth Grant, a

pleasant, chatty record, which after appearing in the columns of a local periodical was published in book form. "A Reverend Pilgrimage," by L. Berryman, written for the "Dominion Illustrated," Montreal, an account of a visit to Scotland and through the storied aisles of that land of heroic deeds and historic records; and "On a Bicycle Through Europe," by Constance Boulton, written for the "Canadian Magazine," Toronto, are representative of such works by Canadian women. "Miss Dexie, a Romance of the Provinces," by Stanford Eveleth (Mrs. Dickson), had a wide sale among local readers; it is analogous to the sentimental, not strongly written class, brought into vogue by the "Wide, Wide World," harmless, pure in sense, but mediocre in tone.

As a writer of children's stories, Virna Sheard, in her "Trevelyan's Little Daughters," shows power as well as knowledge of the simplicity and ease of children whose lives are laid in pleasant places, the chivalrous charity of the gently nutured, and the proud reserve of the poor who have seen better days. Mrs. Frechette (née Annie Howells) is also a writer of considerable ability. Her "Summer Watering Places on the St. Lawrence" is most pleasant and instructive reading. She has written much for the different periodicals and on many subjects.

The fact that much of the domestic history of our country was being lost through the destruction of private papers, induced Kathleen and Robina Lizars (grand-daughters of the late Judge Lizars, who came to Canada with officers of the Canada Company, 1826) to collect the records of that date. The result appeared in "The Days of the Canada Company" and its successor, "Humours of '37." Witty, well written, well told anecdotes are the most prominent characteristics of the work of these sisters. In the latter volume the chapter headings are particularly happy in their epigrammatic force.

Another writer of history, but in a more sober vein, is Lady (Mrs. J. D) Edgar, whose "Ten Years of Upper Canada in Peace and War," a compilation of the Ridout letters, is one of the most valuable contributions to Canadian History. Mrs. Curzon (S.A.C.), who contributed for many years to the principal papers, was author of "Laura Secord," a drama, as well as of a prose sketch of that heroine's exploit. To her labours is due much of the awakened interest in the preservation of Canadian records and the patriotic interest in Canadian history. Miss Agnes C. Laut, who has been

a contributor to the Winnipeg Free Press for some years, is the author of a strongly written work, having for its theme life and adventure in the Hudson Bay country. It is entitled "Lords of the North," and is fascinating reading, clever in plot and faithful to historic annals. Miss Emily E. Weaver has written a number of tales that have found favour with the critical English public. "My Lady Nell," "The Rabbi's Sons" and "Soldiers of Liberty" are among the most popular. Miss Weaver has in the press "A Canadian History for Boys and Girls," a text-book for schools. The style in which she writes and the attractive way in which the facts are presented is a distinct contrast to that of the dry-as-dust narrative hitherto provided for the study of the most unique and picturesque history possessed by any country in the world.

To the women writers who now contribute to the daily papers as correspondents, editors and reviewers, space will not permit particular reference. Miss Barry, Montreal; Mrs. Blake Coleman (Kit), an Irishwoman whom Canadians would fain claim as their own; Mrs. Cummings (Sama); Mrs. Denison (Lady Gay); Jean Blewett, Marjorie MacMurchy, Laura Durand and many others are doing good work in their department of Canadian literature.

It is impossible to cover in so short a paper more than a very small portion of the subject. Owing to the difficulties mentioned at the beginning of this article, and to the entire absence of any encyclopedia or complete catalogue of Canadian Bibliography, I have also been obliged to confine myself almost entirely to the two older provinces of Canada. Much valuable work and many women prose writers are to be found in the Maritime Provinces, as well as in the West, of which I have been unable to obtain records. Perhaps the limitations of this effort will induce some one with better opportunities of research, and more time to devote to it, to supplement it.

We can say, however, of the work of our women prose writers, that while much of it lacks strength and literary acumen, it is invariably wholesome in tone and pure in its teaching. The bright, bracing climate has infected the writers, and our literature, though still in its infancy, expresses the national character.

MARY AGNES FITZGIBBON,

Author of "A Trip to Manitoba," "A Veteran of 1812," Etc.

Verse Writers.

Glancing over the collected volumes of the women verse writers of Canada, one is first struck by their number ; then, after a closer inspection, by the amount of good verse that they contain, especially those of a more recent date, which mark a distinct stage of development in our National literature.

It is true that the volumes are, many of them, thin, and that those representing the earlier part of our literary history are limited in theme. Some of the writers have sought wider fields and more ambitious subjects, but the best of the work is that which is purely Canadian, having a two-fold value in its literary quality and its local colour. These relieve the tendency to melancholy and introspection of a religious or sentimental character, which tinged the writings of women whose minds, though of fine quality, had not, in Canada during the first half of the century, opportunity for development.

As early as 1815, a volume of verse was published by a lady living in Canada, Mrs. Anne Cuthbert Fleming. This was followed in 1824 by one by Mrs. Blennerhasset, and during the next six years two others appeared—those of Mrs. Ethelind Sawtell and Miss Rhoda Anne Page. From this time, work of a more important character appeared at intervals. In 1851 Harriet Annie Wilkins published the first of three volumes, and three years later Clotilda Jennings also produced a book of verse.

We now come to the work of Mrs. Susannah Moodie, who in 1853 published some characteristic prose sketches and poems. In regard to the work of this remarkable woman, I would speak at greater length were it not that in connection with her prose writings she will receive adequate notice in another essay. Her name has long since become a household word in Canada. During the twenty years following 1853, some half dozen collections of verse appeared, among which were the poems of Mrs. Moodie's niece, Miss Mary Elizabeth Muchall. All these verses are chiefly upon Canadian

subjects, and are of a descriptive or semi-religious character. They show an improvement in literary discrimination and culture creditable to the conditions of the young nation.

From this time, there is noticeable a decided advance in the literary quality of the work produced, and in the following decade, 1880-1890, several notable books of verse were given to the public, among which those of Mrs. Leprohon, Kate Seymour McLean and Amelia Vining Yule were published during the same year, 1881, and are up to a good standard of literary excellence.

Isabella Valancy Crawford, a young lady of excellent gifts, produced in 1884 a volume of verse, entitled "Old Spook's Pass and Malcolm's Katie," which shows originality, strength and poetical genius. Her death soon after its publication finished a career of unusual promise.

Three books published in 1887 were valuable additions to our now rapidly increasing store of native verse. They are those of Miss Mary Morgan (Gowan Lea), who wrote some thoughtful sonnets; Mrs. Curzon, authoress of the fine historic poem "Laura Secord"; and Mary Barry Smith, who has since brought out two other collections of verse of good quality. Miss Morgan has recently written a little volume of dainty verse entitled "Traumereien."

Mrs. Annie Rothwell has written some strong human verse which has appeared in the different Canadian periodicals. Mrs. Harrison (Seranus) issued her first volume in 1891. This was followed by another collection of characteristic and spirited poems. The following stanzas are typical of her descriptions of Canadian life:—

Old Mère Marmette with her withered face,
Under the cap with its starched white lace,

Just as one sees in a cold March wood
An old brown leaf with its snowy hood,

Pushed back a little that one may know
Will melt full soon the frost and snow.

* * * * * * * *

And here is old Jacques, the blind habitant,
Who can sing you the whole of *Le Juif Errant*,

And play on his fiddle such tunes so gay,
As *Le vent frivolant* or *J'ai tant dansé*.

And now all the Seigneury forms in a line,
Then the Grand Promenade with air so fine,

One can hardly believe it is "homespun grey"
And *bottes sauvages* who are leading the way.

During the last twenty years of this century, too many books of verse by women have been issued to be mentioned in this short article; but we may note the verses of Helen Merrill, Mrs. Lawson and the Canadian Havergal—Miss Amy Parkinson.

One of the most remarkable books by a Canadian is "The White Wampum," by Miss E. Pauline Johnson, whose work in its originality and virility stands, as does Miss Wetherald's, with that of the representative poets of the colonies, while on account of the writer's Indian extraction, it has an historic value, which makes it unique.

This extract is from a lyrical poem, entitled "The Song my Paddle Sings."

"We've raced the rapid, we're far ahead!
The river slips through its silent bed,
Sway, sway,
As the bubbles spray,
And fall in tinkling tunes away.

And up on the hills against the sky,
A fir tree rocking its lullaby,
Swings, swings
Its emerald wings,
Swelling the song that my paddle sings."

During 1895, the same year in which Miss Johnson's book appeared, poems were published by Lily Alice Lefevre (Fleurange), the author of the fine carnival poem "The Italian Boy's Dream." Miss Ethelwyn Wetherald also published "The House of Trees" in that year. Miss Wetherald is one of a group of Canadian women journalists who have done really good and characteristic work in verse. Hers, while perhaps not so virile as Miss Johnson's, has a delicate and spiritual quality unknown in the work of any other Canadian poetess. These stanzas are from her pen:—

MOONLIGHT.

When I see the ghost of night
Stealing through my window-pane,
Silken sleep and silver light
Struggle for my soul in vain;

Silken sleep all balmily
  Breathes upon my lids oppressed,
Till I sudden start and see
  Ghostly fingers on my breast.

White and skyey visitant,
  Bringing beauty such as stings
All my inner soul to pant
  After undiscovered things,
Spare me this consummate pain!
  Silken weavings intercreep
Round my senses once again,
  I am mortal—let me sleep.

Mrs. Jean Blewett also has been long known as the authoress of many beautiful bits of verse which are full of human interest. The following from a poem on Spring is an original treatment of a well-worn theme.

Spring, with the daffodils at her feet, and pansies abloom in her eyes;
Spring, with enough of the God in herself to make the dead to arise.

For, see, as she bends o'er the coffin deep—the frozen valley and hill—
The dead river stirs. Ah! that ling'ring kiss is making its heart to thrill.

And then, as she closer and closer leans, it slips from its snowy shroud,
Frightened a moment, then rushing away, calling and laughing aloud.

The hill where she rested is all abloom—the wood is green as of old;
And wakened birds are striving to send their songs to the Gates of Gold.

Miss Agnes Maule Machar has for many years been well known in Canada as a writer of both prose and verse. Her recent volume, "Lays of the True North," contains many creditable poems, patriotic, descriptive and philanthropic. This extract from her poem "Canada to the Laureate" I quote because of the spirit shown and its significance at the present moment:—

For we have British hearts and British blood
That leaps up eager when the danger calls.
Once and again our sons have sprung to arms
To fight in Britain's quarrel, not our own.

* * * * * * * *

Canada's blood has dyed Canadian soil,
For Britain's honor, that we deemed our own;
Nor do we ask but for the right to keep
Unbroken still the cherished filial tie
That binds us to the distant sea-girt isle
Our fathers loved and taught their sons to love.

Miss Machar's is one of the most interesting personalities among our Canadian literary women.

Miss Helen Fairbairn, Miss Katherine L. Macpherson, and the two Canadian novelists, Miss L. Dougall and Sara Jeanette Duncan, are other women who have written good poetry.

In this short sketch the writer would have wished to have done greater justice to the really excellent work of women in this field, but owing to lack of space she has been obliged to give a mere outline, representative and historical, of the poetical writings of Canadian women.

MARY L. CAMPBELL.

French Canadian Women in Literature.

The position of French Canadian women in the literature of our country is hardly yet established.

It is only in the last few years that we have seen the signatures of women at the foot of newspaper articles, reviews and collections of verse. The appearance of any more important work is quite an event, so rare is it. It is, however, by no means want of literary talent that ails my fellow-countrywomen. They possess, like their sisters in France, an intuitive love of the beautiful, and a delicate taste in letters ; moreover, their intellectual culture has not at any time been neglected.

Ever since the foundation of the colony, two remarkable institutions have existed in Quebec, wherein the greater part of French Canadian society is moulded. These are the Convents of the Hospital Nuns and of the Ursulines. The latter have had very distinguished pupils ; amongst others one of the governesses of the Kings of France, Mademoiselle de Joybert-Marson, wife of the Marquis of Vaudreuil.

These two religious communities were established in Canada in the time of the second French Governor, Monsieur de Montmagny, in 1639, that is to say, twenty-nine years after the foundation of the colony by Monsieur de Champlain. Both houses survived the downfall of French rule, and have never ceased to provide the young girls of the country with a thoroughly sound and, at the same time, brilliant education. Apparently their method of teaching left nothing to be desired, if we may believe the traditions of the wit and learning of our ancestors which have been handed down from one generation to another. An antiquarian scholar, talking to me the other day on this subject, told me, with more frankness than politeness, that our mothers, many of whom knew Latin and several other languages, were better informed in other respects than we are in these days, in spite of our pretentions and a certain smattering of modern culture.

As the very slight part played by French Canadian women in the domain of literature is not to be attributed to want of talent or lack of education, what are the causes to which it is assigned? Is it not in a great measure due to a condition of intellectual society

which is hostile to women in literature, and which does not permit them to train themselves in and familiarize themselves with the art of writing?

Extreme reserve, a quality not unknown to our French sisters, has long caused Canadian women to shrink from bringing their names and works before the public. Their home training, and more especially that which they get in the Convents, tends to accentuate this instinctive reluctance. Formerly, so charming were the letters written, that the pleasure of reading them was eagerly contended for, just as in France the doors of Madame de Coulange or of Madame La Fayette were besieged to obtain the letters of Madame de Sévigné. It is a matter of regret that these productions were not printed after the death of their authors; they would always have been a source of instruction as well as of pleasure.

Among the writers of letters whose memory tradition has handed down to us, I would mention in passing Marie Françoise Céloron de Blainville, who was born at Montreal in 1744, and died in 1809. While still quite young she took the veil in the Convent of the Grey Nuns, which was at that time still under the direction of their founder, Madame d'Youville. Sister de Blainville was herself Superioress of her community for many years, and it was during these years that she had occasion to write those remarkable letters which have been so carefully collected and preserved by members of her family.

In 1789, Amélie Panet was born at Quebec. She was the daughter of the Hon. Louis Antoine Panet, Judge of the King's Bench, a man of great learning, who set himself to develop his daughter's quick intelligence by training her in all useful and pleasant knowledge. Her biographer, Monsieur Baby de Rainville, says that she was versed in Italian, Latin and German. She married Mr. William Von Moll de Berczy and went to live in the depths of the country, where she occupied her lonely hours by devoting herself to literature which she loved passionately. Monsieur Baby de Rainville quotes as an illustration of her style and powers of rhyme a few verses called "L'Oiseau Mouche" and a charming letter, which leave no doubt as to her literary skill.

May we not claim as our own, in spite of the fact that they were born in France, Marie de l'Incarnation and Catherine de St. Augustin, the former, one of the Ursuline Nuns, the latter, from among the Hospital Sisters of Quebec, whose letters, narratives and reminiscences, of indescribable literary value, have added so much

to the history of our country? We need not hesitate to do so, for were not their works produced upon and for the most part inspired by this very Canadian soil? But, confining ourselves strictly to French Canadians, let us not forget Françoise Juchereau de St. Ignace, who was born at Quebec in 1650, and was the author of "L'Histoire de l'Hôtel-Dieu," published in 1751, the production of which elevated her to the rank of a distinguished writer. This work, which is both literary in style and accurate in detail, is of much value from an historical point of view. In 1881, the Hospital Nuns published "L'Histoire du Monastère de Notre Dame des Anges" to celebrate their one hundred and eighty-eighth anniversary, and this history is no whit behind its predecessor in merit. The Ursuline Nuns also published, in 1866, "L'Histoire des Ursulines de Québec," beginning with the foundation of the Order in Canada. Its four volumes show undoubted historical and literary talent, and the whole book breathes a spirit of joyous patriotism.

The catalogue of historical works by French Canadian women writers would be incomplete without "La Vie de la Vénérable Mère d'Youville," founder of the Sisters of Charity in Montreal, which is followed by a history of the Institution by Madame Jetté. This work, which has just been published, is very valuable both for the abundance of documentary evidence supporting its statements and for the clear precision of its style.

In the "Répertoire National," a review of French Canadian literature, published in 1848, by J. Huston, a member of the Montreal Canadian Institute, in which he mentions all our writers of early days, the names of two women only are to be found, one of whom conceals her identity under the signature "Josephte," attached to two poems which appeared in 1845, "L'Oiseau Blanc" and "A Une Etoile." Nowhere is there any further mention of this writer, doubtless from the fact that her works were few in number, probably limited to the timid efforts published by the "Répertoire National."

Huston also mentions Mademoiselle Odile Charrier, who was born at Montreal in 1818. "She occupied herself," he says, "with literature, and especially with the translation into French of standard English works." These translations, which only appeared in the newspapers of that day, do not seem to have been preserved, at least it has been impossible to retrace a single one of them.

With the exception of the few above-mentioned names and

historical works, the women of Canada have done little or nothing in literature up to the present day, when some good work is being produced by talented women who have made a study of it. Among contemporary writers, I would mention Mademoiselle Félicité Angers (Laure Conan), who has the honor of being the first French Canadian woman to produce a novel. The appearance of her works marks an important era in the history of our literature. Her first romance was called "Un Amour Vrai," published by the *Revue de Montréal* in 1877. But her talent revealed itself, and her success became assured in the novels which followed this first attempt. Of these "Angéline de Montbrun," which went through two successive editions, was honoured by the flattering appreciation of Monsieur Réné Bazin, who wrote as follows:—"Side by side with "Chansons populaires" I would place "Angeline de Montbrun," an excellent book, thoroughly French in style, sentiment and methods of thought, of which I would be proud were I a Canadian. . . . An author gifted with such exquisite feeling, such quick wit and refinement, such culture, learning and observation, cannot fail to make a profound impression on Canadian literature."

"Si les Canadiennes le Voulaient," which appeared immediately after, is a warm defence, in the form of a dialogue, of women as patriots.

"A l'Oeuvre et à l'Epreuve," published in 1891, won the admiration of the Princess Czarthoriska (Marguerite d'Orléans) and was translated into English in the United States; and "Un Oublié," an episode of the foundation of Montreal, is a book new editions of which are continually called for.

Laure Conan's style is controlled, and faultless in form, with an elegance wholly French. Her thought is original, her language concise, and her form of expression is irresistibly happy and charming. Her pen has power by a word, by the turn of a sentence, by a simple descriptive touch, to thrill the heart and stir it to its innermost depths. One of our literary men, Monsieur l'Abbé Casgrain, once dubbed Laure Conan the Canadian Eugénie de Guérin. This flattering title excels all other praise.

Madame Dandurand, née Josephine Marchand, is another of our distinguished literary women. She is the daughter of a cultured man of letters, Monsieur Félix Gabriel Marchand, Premier of the Province of Quebec, and she first published notable articles in the *Franco-Canadien* of St. John, a journal founded by her father and

Mr. Charles Laberge. When only seventeen years old she was writing at the same time for *L'Opinion Publique*, *Le Journal du Dimanche*, *Le Canada Artistique*, *L'Electeur* and *La Patrie*, all of which solicited her contributions. In 1890 the "Contes de Noel" appeared, a collection of fresh, graceful tales, which are a delight to those who read them. In 1892 she started *Le Coin du Feu*. This paper for women, the first of its kind in Canada, was favourably received by the public from the outset, and continued to be so as long as it was published. Madame Dandurand undertook almost the entire editing; current events, literary critiques, studies of men and manners, reviews of books, etc., on one and all, she tried her lively and facile pen. She inaugurated a literary plebiscite in *Le Coin du Feu*, which was honoured by the support of such men as Paul Bourget, Jules Simon, J. I. Tarte, F. G. Marchand, Sir Wilfrid Laurier, Sir Adolphe Chapleau, Judge Routhier and others of distinction. This magazine, which was started in the interests of the family, and especially in the hope of inspiring young French Canadian women with dignity, self-respect and a taste for intellectual culture, flourished for four years; it only ceased to exist when its founder's other duties increased to such an extent as to occupy all her time. In 1894, in Ottawa, at a meeting of the National Council of Women, of which Madame Dandurand was then a Vice-President, she spoke on the union and concord which should exist between the two races—a speech which has been quoted in the House of Commons. An article of hers on women teachers also had the honour of furnishing an orator in the Legislative Council of Quebec with powerful arguments in favor of that meritorious body of women, who are so little appreciated by society generally. She published in 1896 three little plays, Spanish in form, "Rancune," "La Carte Postale" and "Ce que pensent les Fleurs," which have already braved the footlights, and been received with acclamation.

In March, 1898, our eminent colleague was elected by the French Government a Member of the Academy, as a recognition of the distinguished position she held in French letters and of her patriotic efforts for the distribution of good literature in Canada. She did good work in this direction by the foundation two years ago of a Society for the free distribution of literature for the benefit of the working classes and the poor in the depths of the country, who are cut off by their isolation from reading of all kinds, instructive

or otherwise; this work still prospers and is being further developed. *

Madame Th. Bentzon in her book "Nouvelle France et Nouvelle Angleterre," gives unqualified praise to the talent of Laure Conan and Madame Dandurand; and in her allusion to "the daughter of a lawyer, who is compiling a course of elementary law to help women in the management of their affairs and those of their children," Montreal ladies recognize a fellow citizen, Madame Henri Gérin-Lajoie, née Marie Lacoste. The author of this treatise, which, it is to be hoped, will soon be found in all our schools and colleges, turned her attention especially to serious literature; in the sociological articles which she contributed to *Le Coin du Feu* on questions affecting women, it is refreshing to find her earnest, thoughtful mind occupied with, and quite at home among problems which do not, as a rule, attract the consideration of women.

Among the contributions of women to literature mention must be made of a pamphlet called "Un Terrible Secret," which from its slightness is rather a sketch than a novel. The author, Mlle. Adèle Bibaud, daughter of the historian Maxime Bibaud, has contributed largely to several Montreal papers.

Poetry, that flower of rare and delicate beauty, has also fructified in our soil; though our women poets are few in number, they are unquestionably worthy of recognition.

Madame Duval Thibault (née Anne Marie Duval), a fellow-countrywoman, now living in the United States, published in 1892 a graceful collection of poems, "Fleurs de Printemps," of which Mr. Benjamin Sulte wrote: "The variety in the arrangement of her verses, stanzas, couplets and strophes is remarkable, and is the sign of a fruitful and resourceful talent. Each emotion is expressed by a different note, and, like an unseen hand striking the chords of an instrument, Madame Duval Thibault charms our senses by the music of her verse." It is to be hoped that the muse of this talented woman will long continue to stir the heart and captivate the intelligence of her readers.

Mademoiselle Marie Beaupré is a youthful poet of great merit; she has already written sufficient verse to testify to the charm and

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* Madame Dandurand has also been interested in the French Branch of the Aberdeen Association, which carries on a similar work.—Ed.

versatility of her talent. Her poems are sweet, harmonious, full of inspiration, expressing with a simple grace, thoughts and feelings breathing life. One of them "Souvenir de Quinze Ans," which was read by Monsieur Louis Frechette, Poet Laureate, before the Royal Society, won her a meed of praise in the published transactions of that literary association. The extreme youth of the poet (she was but seventeen years old), enhanced the value of this early effort.

Among Mlle. Beaupré's published poems I would notice "Lorenzo" (an elegy), "La Première Communiante" and "Monckland's," which brought their author, among other flattering commendations, the approbation of Monsieur l'Abbé Guillemet, a learned professor of Natural Science at the Seminary of Issy, who also fills a chair at the Catholic Institute of Paris. On the subject of one of her productions, "Le Brin d'Herbe," he wrote as follows: "I admire "Le Brin d'Herbe," for the originality and delicacy of its sentiment, the suppleness and harmony of its form, and the natural flowing simplicity of its style. . . . The thoughts and feelings of this poet are worthy of being translated and shared with others. . . . In this poem her success is undoubted." The present youth of the poet encourages us to believe that in the future many a fine inspiration will flow from her delicate pen."

French Canadian women have also taken up journalism, and some of them have made it a profession. Now-a-days the principal French newspapers have each their regular woman correspondent who devotes a whole page weekly to women:—gossip, current events, fashions, receipts, hints to model housekeepers; everything, in fact, which may interest and amuse the gentler sex finds a place in these columns. Among women journalists I would name "Colette," of *Le Journal;* "Gaetane de Montreuil" of *La Presse;* "Françoise," of *La Patrie;* (all of Montreal) and "Madeleine," of *Le Temps*, Ottawa.

Le Monde Illustré, a review which professes especially to encourage young writers, has a swarm of contributors who cloak their personality under the happy pseudonyms of birds and flowers. Their writings, for the most part, reveal considerable facility, naturalness and ease, and who knows of what brilliant works they may not be the authors when their talent has matured.

Let us have faith in the future of our French Canadian women in literature!

If our list of women writers is short, do not forget that our country is still young, and who can tell what glorious pages the historian of the future may not have to add to our annals!

FRANÇOISE.

Compilation

By Mrs. Thomas Ahearn.

Poetry, Fiction, History, Biography, Etc.

That the women of Canada have contributed in no small degree to the growth of a National literature is evinced by this list of those whose writings have enriched every department of literary work. From the earliest time of the Colony, when the devoted Madame Marie Guyart de l'Incarnation in her letters to France, was recording the history of her adopted country, and the first Canadian novel was written by the wife of an Army officer in Quebec and dedicated to the Governor of Canada (Sir Guy Carleton), down to the present day of successful woman editors and journalists, as well as poets and novelists of honourable mention in the world of letters, the women of Canada have made worthy contributions to the literature of their time. These are but the names of the writers whose lives and works are the subject matter of the preceding essays.

Poetry.

Appleton, Lydia Ann, of Whitechurch, Ont.
"Miscellaneous Poems." Toronto, 1850.

Almon, Sophia M., of Halifax, N.S. Married H. A. Hensley of New York.
"Poems." Halifax, 1889.
"A Woman's Love Letters." 1895.

Adams, Mary Electa, born in New Brunswick. Died Toronto, 1898.
"From Distant Shores." Toronto, 1898.

Alden, Margaret H., born in Simcoe Co., Ont. Lives in Saginaw, Mich., U. S. A.
"Christmas Poems." (2 vols).

Ardagh, Alice Maude, (Espérance).

Baldwyn, Augusta, of St. Johns, Que.
"Poems." Montreal, 1859.

Beaupré, Marie.
"Souvenir de Seize Ans."
"Lorenzo."
"La Première Communiante."
"Monklands."
"Le Brin d'Herbe."

BLENNERHASSET, MRS. Was wife of Harman Blennerhasset, school-fellow of Duke of Richmond, Governor of Canada. Died in New York in 1842.
"The Widow of the Rock and other Poems." Montreal, 1824.

BLEWETT, MRS. JEAN, lives at Blenheim, Ont. Author of a novel "Out of the Depths." Contributes to several magazines and papers.
"Heart Songs." Toronto, 1897.

BLEND, CATHERINE ELEANOR.
"Poems."

BURNS, MRS. ELIZABETH ROLLIT, has written a booklet of Canadian rhymes, 1900.

CAMPBELL, M. B.
"Posthumous Poems." Woodstock, N.B., 1868.

CLARKE, MRS. W. N., of Toronto.
"The New Song and other Poems." Toronto, 1883.

CLARKE, KATHLEEN.
"Lyrical Echoes." Toronto, 1899.

CRAWFORD, ISABELLA VALANCY, daughter of the late S. Crawford, M.D., of Peterborough, Ont. Died suddenly at Toronto, 1887.
"Old Spooks' Pass."
"Malcolm's Katie," etc. Toronto, 1884.

CRAWFORD, MRS. JOHN.
"Songs of All Seasons." Toronto, 1890.

CURRIE, MRS. MARGARET GILL, of Fredericton, N.B.
"Gabriel West." Fredericton, N.B. 1886.
"John St. John." 1897.
"Anna Gray." 1897.

CURZON, MRS. SARAH ANN, (S. A. C.) Born in England. Came with her husband to Canada. Wrote both poetry and fiction for magazines and papers. Died at Toronto, 1898.
"Laura Secord, the Heroine of 1812." Toronto, 1887.

CUSHING, MRS. E. L., authoress and journalist, of Montreal.
"Esther, A Dramatic Poem." Montreal.

COGHILL, MRS. H., (Annie E. Walker).
"Oak and Maple, English and Canadian Poems." London, 1890.

DUNN, MRS. C. A.
"Fugitive Pieces." Woodstock, 1867.

DUVAL, ANNA MARIE, (Mme. Thibault).
"Fleurs du Printemps." 1892.

ELMORE, BLANCHE, of Toronto; but of English birth. Was born blind.
"Poems." (2 vols). Toronto, 1896.

FLECK, The Widow, a lady of New Glasgow whose husband died of the Cholera.
"Poems on Various Subjects." Montreal, 1833.

FLEMING, MRS. ANNA CUTHBERT, of Scottish birth. Lived in Montreal.
"Home, A Poem." 1815.
"A Year in Canada." 1819.

FUNNELL, ROSELLE V., M.D., resides at Ottawa, and practices as physician.
"A Jubilee Offering." Ottawa, 1897.

GILBERT, SOPHIA V.
"Wayside Echoes." Toronto, 1894.

GRANT, MRS. J. P.
"Stray Leaves." Montreal, 1865.

GRAHAM, MRS. E. JEFFERS.
"Etchings from a Parsonage Verandah." Toronto, 1895.

GOING, MISS.
"With the Wild Flower." 1894.
"Field, Forest and Wayside." 1899.

HAIGHT, JENNIE E., some of her poems appear in Dewart's "Selections."

HAYWARD, MRS. ALFRED, of Port Hope, Ont.
"The Battles of the Crimea and other Poems." Port Hope, 1855.

HAYES, MISS KATE, of Regina, N.W.T.
"Rough Ben" and Songs.

HAZELWOOD, HETTY.
"A Garland Gathered at Noon." Toronto, 1871.

HERBERT, MARY E. AND SARAH, Sisters who lived in Halifax, 1857.
"The Eolian Harp and Other Stories." Halifax, 1857.
"Flowers by the Wayside." Halifax, 1858.

HUNT, MRS. STERRY, (Claude Berwick).
"Studies for Poems." 1877.

IZARD, MRS. E. H., of Newmarket, Ont.

JACK, MRS. ANNIE L., (Loyal Janet), of Chateauguay, Que. Contributes poems, stories and clever articles on Horticulture to various periodicals.
"Belated Violets."

JOHNSON, MISS HELEN M. A writer of promise, born at Magog, Que., 1835, where she died in 1863 after a long and painful illness.
"Canadian Wild Flowers." (With portrait and Life sketch.) 1864.

JOHNSON, E. PAULINE (Tekahionwake). Daughter of a Mohawk Indian chief, lives at Brantford, Ont. Writes principally on Indian subjects, and contributes largely to American and Canadian periodicals.
"The White Wampum." London and Toronto, 1895.

JENNINGS, CLOTILDA, (Maude and Mileta). Born in Nova Scotia, died at Montreal, 1895, where she had lived 20 years.
"Linden Rhymes." Halifax, 1854.
"The White Rose of Acadia." 1855.
"North Mountain." 1883.

JERDON, GERTRUDE (Mrs. Waller), of Montreal, Author of "Keyhole Country, etc."
"Flowering Thorns." London, 1886.

JOUSSAYE, MARIE, of London and Belleville, Ont.
"Songs that Quinté Sang." Belleville, 1895.

JARVIS, MRS. EDGAR.

KNIGHT, DOROTHY, of Lancaster, Ont. Only eleven years old when her first volume of poems was published in 1892.
"Echoes from the Thousand Islands." Brockville, 1892.
"Visions of the Season."

LAWSON, MRS. W. (Mary Jane Katzman). Born at Preston, N.S. Died at Halifax. Related to Prescott, the historian. Wrote for several periodicals and edited Halifax Monthly Magazine, 1890.
"Frankincense and Myrrh." Halifax, 1893.

LEFEVRE, MRS. LILY ALICE, (Fleurange), wife of J. Lefevre, M.D. Formerly resided in Brockville, Ont., now of Vancouver. Writes poetry for the press and won $100 prize for poem on Montreal Carnival, "The Italian Boy's Dream."
"The Lion's Gate and Other Poems," Victoria, 1895.

LEONARD, MRS. CARRIE, of London. Ont.
"Gems for the Home Circle," London, 1869.

LOCKERBY, ELIZABETH N. Born in Charlottetown, P.E.I.
"The Wild Briar," Charlottetown, 1866.

McCOLL, MARY J., Daughter of Evan McColl, Poet. Born 1847 and lived in Kingston till married, 1881, to Prof. O. H. Schultze, Jersey City, N.J.
"Bide a Wee and Other Poems," Toronto, 1882.

McDOUGAL, MRS. (Nora), of White River, Ont.
"Verses and Rhymes by the Way," Pembroke, 1880.

McLEOD, MRS. E. S., native of Edinburgh, Scotland. Writes to advocate emigration to Canada. Married to A. D. McLeod, Charlottetown, P.E.I.
"Carols of Canada." Charlottetown, 1893.

McIVER, MARY A., of Ottawa, Ont. Married 1870 to Carrol Ryan, Montreal, Que.
"Poems." Ottawa, 1869.

McLEAN, KATE SEYMOUR. Born at Fulton, N.Y. Came to Canada as a teacher, is married to Allan McLean, an officer of Insane Asylum, Kingston, Ont.
"The Coming of the Princess and other Poems." Toronto, 1881.

McNIVEN, MRS. C. Born 1823. Died 1865 at Ingersoll.
"Ailleen—A Poem." Ingersoll, 1865.

McKINNELL, MRS. GEORGE, of Orillia, Ont.
"Couchiching Carols." Orillia, 1889.

MacMANUS, MISS EMILY JULIAN, of Bath, Ont. Is M.A. of Queen's University, Kingston. Author of the "The Old, Old Story," a novel; "Froney," "A Prize Story" and other short tales.
"Gordon at Khartoum."
"Manitoba."
"Drifting."
"The Lady of Ponce de Léon," etc. Kingston.

MacPHERSON, KATE, Montreal. Won prize for Canadian National Song: "Acanada." 1897.

MARHAM, ROSE.
"Fallen Rose Leaves." Toronto.

MERRILL, MISS HELEN M. Born in Napanee, Ont. Now of Picton, Ont. Author of many fugitive poems; contributes both prose and verse to Canadian periodicals.
'Picturesque Prince Edward Island." Picton, 1892.

MORGAN, MISS MARY (Gowan Lea). Lived near Montreal until 1893, now in Devonshire, Eng. Her father was a member of the well-known firm of Morgan & Co., Montreal.
"Poems and Translations." Montreal, 1887.
"Sonnets from Switzerland." 1896.
"Marguerites." 1898.

MOUNTAIN, MRS. ANNIE.
"A Wreath of Rue for Lent."
"The Sacred Lake." Toronto, 1873.

MUCHALL, MARY ELIZABETH, of Lakefield, Ont. Married T. W. Muchall, 1863. Died, 1892. Her mother was Mrs. C. P. Traill, one of the Strickland sisters.
"The Bluebottle's Ball."
"The Stolen Skates."
"Step by Step." Toronto, 1876.

NORTON, MRS. MARY.
"The Ministry of Flowers."

PAGE, RHODA ANN (Mrs. Faulkner). Born at Hackney, Eng., 1826. Removed to Canada when six years old; married in 1856, and settled near Rice Lake, where she died 1863.
"Wild Notes from the Backwoods." Cobourg, 1850.

PALMER LIZZIE E., wife of Ambrose Palmer, Fredericton, N. B.
"Selected Poems." Fredericton, 1889.

PANET, AMELIE, born Quebec, 1789.
Wrote Poems.

PARKINSON, MISS AMY, of Toronto, where she came from Liverpool, Eng., when quite young.
"Love Through All." Toronto, 1893.

PORTER, MISS JANE, of Toronto.
"Poems." Toronto, 1879.

PRESCOTT, HENRIETTA.
"Poems written in Newfoundland." London, 1839.

PRINCE, S. O. (Mrs. S. O. Davis).
"Poems." Toronto, 1890.

READ, MRS. JANE B., of Brantford, Ont. Widow of the late Rev. Samuel Read.
"Poems on Moral and Religious Subjects." Brantford, 1872.
"Poems for Young People." Brantford, 1878.

ROBERTS, J. ELIZABETH GOSTWYCKE, (Mrs. McDonald). Born at Westcock, N.B., is a sister of C. G. D. Roberts, Poet. Lives now in Fredericton, N.B. Writes poems and stories for various magazines.

ROGERSON, MRS. ISABELLA WHITEFORD, of St. John's, Newfoundland.
"The Victorian Triumph and other poems," Toronto, 1898.

ROOD, MRS. LILLIAN (Louis Lloyd), contributor to Weekly Pall Mall Gazette, Times, London World, St. James' Gazette and Galignani's Magazine.

RUSSELL, EUPHEMIA. Lost her sight while a student at Normal School, Toronto.
"Poems." Toronto, 1869.

SAWTELL, MRS. M. ETHELIND.
"The Mourner's Tribute." Montreal, 1840.

SIMSON, LETITIA F.
"Flowers of the Year and other poems." St. John, N.B., 1869.

SKIMINGS, ELOISE A., of Goderich, Ont.
"Golden Leaves." Goderich, 1890.

SMITH, MARY BARRY, of St. John, N.B.
"Jubilee Poem." St. John, 1887.

SPENCER, AGNES (Mrs. H. H. Spencer), of Brooklin, Ont.
"The Logs' Lament." 1898.

THAYERS, MRS. M. J.
"A Wreath of Wild Flowers." Toronto, 1877.
"Buds and Blossoms." 1899.

WETHERALD, MISS A. ETHELWYN, "Bel Thistelwaite," of the Globe, Toronto, Lives at Toronto. Wrote "The Algonquin Maiden," in collaboration with G. M. Adams and contributes verse and prose to several periodicals.
"The House of the Trees and other poems." Boston, New York and Toronto, 1895.

WILKINS, MISS HARRIET ANNIE (Harriet Annie), of Hamilton, Ont.
"The Holly Branch." Hamilton, 1851.
"The Acacia." Hamilton, 1860.
"Autumn Leaves." 1869.
"Wayside Flowers." 1876.
"Victor Roy, A Masonic Poem." 1882.

WILLARD, MRS. F. J.
"A Life Idyll." Hamilton, 1869.

VEAL, MISS A. A.
"Grains of Truth." Montreal, 1860.

YULE, MRS. J. C. (P. S. V.), of Ingersoll, Ont. Died, 1897.
"Poems of the Heart and Home." Toronto, 1881.

Fiction.

ALMA, MAUD.
"Isabel Leicester, A Romance." Hamilton, Ont. 1874.

ANGERS, MLLE F., (Laure Conan). Lives at Malbaie, Que.
"Angeline de Montbrun." 1884.
"Si Les Canadiennes le Voulaient." 1884.
"A l'Oeuvre et à l'Epreuve." 1884 and 1891.
"L'Arme d'Amour."
"Un Amour Vrai."
"Un Oublié,"

BIBAUD, MLLE A.
"Un Terrible Secret."

BARRY, MISS KATE MADELINE.—Born at Montreal; educated at Ottawa, where she resides; has written articles and reviews for New York press; published her first book at 17.
"Honor Edgeworth."
"The Doctor's Daughter."

BROOKE, MRS. FRANCIS.—Wife of a Chaplain of Quebec garrison, when Sir Guy Carleton was Governor of Canada.
"The History of Emily Montague," written in Quebec, and published in London, Eng. 1784.

CONGER, JANET E.
"A Daughter of St. Peter's." Montreal, 1889.

CHARLTON, MARGARET RIDLEY.—Living in Montreal. Her father, the late John Charlton, of Laprairie, was a descendant of the celebrated Bishop Ridley. Miss Charlton wrote the first fairy stories published in Canada.
"A Wonder Web of Stories." 1892.
"With Printless Feet."
"In the Days of Sir Walter Raleigh." 1900.

COLFER, REBECCA B.
"Stray Leaves from the Drama of Every-day Life." 1878.

DICKSON, EMMA WELLS, (Stanford Eveleth), of Truro, N.S.
"Miss Dexie."

DUNCAN, MISS SARA JEANNETTE, (Mrs. Everard Coates).—Born in Brantford, Ont., now living in Calcutta. Wrote as "Garth Grafton" for Toronto "Globe" and other journals. Married in 1891, and has since written several Anglo-Indian stories, etc.
"A Social Departure." 1890.
"An American Girl in London." 1891.
"A Voyage of Consolation." 1891.
"Vernon's Aunt." 1894.

DOUGALL, MISS LILY.—Born in Montreal and educated in New York. Travels a great deal; and resides part of the year in Edinburgh, Scotland.
"Beggars All." 1891.
"What Necessity Knows." 1893.
"The Zeitgeist." 1896.
"A Question of Fault."
"A Madonna of a Day."
"The Mormon Prophet."

DANDURAND, MME. RAOUL (Josette), of Montreal, is a daughter of the Hon. F. G. Marchand, Premier of Quebec. A clever essayist, she was also publisher of a literary review, "Le Coin du Feu."
"Contes de Noel." 1889.
"Une Rancune."
"La Carte Postale."
"Le Langage des Fleurs." } Three Comedies.

E. F. Miss.
"Nothing Like Black and White." 1878.

Fleming, May Agnes.
"Norine's Revenge." Toronto, 1875.

Fitchie, Amelia, of Halifax, N.S.
"Kerchiefs to Hunt Souls" Halifax.

Frechette, Annie Howells, of Ottawa, Ont., is a sister of W. D. Howells. Married to a brother of the Canadian Laureate, Louis Frechette.
"Reuben Dale." 1873.
"The Farm's Little People." 1894.
"On Grandfather's Farm." 1897.
"Summer Watering Places on the St. Lawrence."

Fraser, Charlotte A.
"Constance—A Lay of the Olden Time."

Gwilt, Fanny.
"Wanted—A House Keeper."

Harris, Carrie J.
"The Christmas Babies."
"Mr. Perkins of Nova Scotia."
"A Romantic Romance."

Harrison, Mrs. S. Frances, ("Seranus"), of Rosedale, Toronto, musical critic, writes songs and contributes to English and American magazines. Author of "Down the River and other Poems," and "Pine, Rose and Fleur de Lis," Toronto. 1891.
"Forest of Bourg Marie." 1896.
"Crowded Out and Other Stories." 1897.

Hammond, Mrs. J. B., (Constance MacDonald).
"The Unexpected Bride." 1895.

Henshaw, Mrs. F. J., (Julian Durham) of Victoria, B.C.
"Hypnotized."
"The Experiment of Sir Hugh Galbraith."

Holt, Miss.
"Autobiographical Sketches of a Teacher's Life." 1875.

Hayes, Mrs. K. T., (Mary Markwell).
"Prairie Pot-Pourri." 1895.

Lauder, Mrs. M. E., of Toronto, Ont., is also an accomplished linguist.
"Evergreen Leaves," Toronto, 1877.
"Legends and Tales of the Hartz Mountains." 1885.
"At Last, A Novel." 1894.

Leavitt, Lydia.
"Bohemian Society," Brockville, 1884.

Leprohon, Mrs. J. (Miss Rosna E. Mullins), was born and educated in Montreal. Began to write for magazines when only 14. In 1851 was married to Jean L. Leprohon, a celebrated physician and littérateur, of Montreal; a volume of Mrs. Leprohon's poetical works was published after her death which occurred in 1879.
"Le Manoir de Villeroi." 1861.
"Antoinette de Mirecourt." 1864.
"Armand Durand." 1869.

Lizars, Katherine and Robina.
"The Story of The Canada Company."
"The Humors of the Rebellion of 1837."

Logan, Annie Robertson, (Mrs.) A native of St. John, N.B. Is the wife of "Barry Dane," in Montreal; holds good position as literary critic and

contributor to the press ; writes for New York Nation ; has written also a "Story of Canada," (unpublished).
"Children of the Hearth." 1891.

LAUT, MISS. Lives in Ottawa, Ont. Has just published a novel.
"The Kings of the North." 1899.

MACDONELL, MISS BLANCHE LUCILE. Lives in Montreal, but was born and educated in Toronto, Ont.; writes for the best magazines and also for the religious press.
"The World's Great Altar Stairs."
"For Faith and King."
"Tales of the Soil."
"Diane de Ville Marie."

MACILWRAITH, MISS JANE NEWTON (Jean Forsyth). Born in Hamilton, daughter of Thomas MacIlwraith, ornithologist, a versatile and talented writer ; her short stories and critical essays are equally clever.
"The Making of Mary." London, 1895.
"The Span o' Life." 1898.
"A History of Canada for Children." London. 1899.

MACHAR, AGNES MAULE (Fidelis). Lives in Kingston. Daughter of the late Rev. J. Machar, D.D. of Kingston ; her poetry is well known to readers of American and Canadian magazines.
"Stories of New France."
"For King and Country."
"Lost and Won."
"Marjorie's Canadian Winter." 1892.
"Roland Graeme : Knight." 1892.
"The Heir of Fairwood Grange." 1895.

MASON, MRS. G. M.
"Faces That Follow."

MOUNTCASTLE, MISS C. (Caris Sima), of Clinton, Ont., where she was born ; is a successful artist as well as author and journalist. Has written,
"Mission of Love and Other Poems." Toronto, 1882.
"A Mystery." 1886.

MERRITT, KATHERINE.
"When George the Third Was King." Toronto, 1891.

MCALISTER, LOTTIE L.
"Clipped Wings." 1899

MURRAY, KATE.
"The Guiding Angel." 1871.

MURRAY, MISS LOUISA. Of Niagara, Ont.; died in 1895 ; gifted author of
"Merlin's Bower."
"The Cited Curate."
"The Settlers of Long Arrow."
"Fauna, or the Red Flower of Leafy Hollow."
"Margaret Kneller, Artist and Woman."

MOODIE, MRS. SUSANNA (Miss S. Strickland). Born and married in England. She and her husband came to Canada the same year as her sister, Mrs. Traill. Lived chiefly in Peterboro. She was poet and historian, as well as novelist. Wrote "Enthusiasm, and Other Poems." 1830. Died at Toronto, 1885.
"A Matrimonial Speculation." 1854.
"Mark Thurlstone, or the Two Brothers."
"Flora Lindsay, or Passages in an Eventful Life."
"Roughing it in the Bush."
"Life in the Clearings."
"Life in the Backwoods."
"Geoffry Moncton."

NOEL, MRS. H. D.
"Abbey of Rathmore and Other Tales."

NOEL, MRS. J. V.
"Dinah Blake's Revenge."

OGILVEY, MISS MAUD. Of Montreal. Has written excellent biographies of Hon. Sir J. J. C. Abbott, late Premier of Canada, and of Lord Strathcona and Mount Royal.
"Marie Gourdon ; A Romance of the Lower St. Lawrence. 1890.
"Bic Light House." 1891.

ROSS, MRS. ELLEN. Late of Montreal, Que.
"Violet Keith ; An Autobiography."
"Legend of the Grand Gordons." 1868.
"Legend of the Holy Stone."

ROTHWELL, ANNIE (Mrs Christie).
"Alice Gray." 1873.
"Edge Tools." 1880.
"Requital." 1886.
"Loved I Not Honor More." 1887.

ROWE, LIZZIE.
"An Old Woman's Story." 1886.

RODGERS, GRACE DEAN MCLEOD (Mrs.). Born in Liverpool, N.S. Educated in Halifax ; married, 1891, to H. W. Rodgers of Amherst, N.S.
"Stories of the Land of Evangeline."

ROWELL, MRS. J. H.
"Julia Campbell." 1876.

SADLIER, MRS. M. A. Of Montreal. Edited the poems of the Hon. Thomas D'Arcy McGee.
"The Confederate Chieftains."
"Eleanor Preston."
"Con O'Regan."
"Stories of the Provinces." 1895.
"The Blakes and Flannagans."

SADLIER, MISS ANNA T. Of Montreal. Has published several volumes of biographies and several short stories, chiefly for children.
"The Story of Master Gerard."

SAUNDERS, MISS MARGARET MARSHALL. Born in Milton, N.S. Is a daughter of Rev. E. M. Saunders, D.D., and lives in Halifax. Her best known work is the prize story, "Beautiful Joe," which has been translated into Japanese, German and Swedish.
"Beautiful Joe."
"The King in the Park."
"Rose a Charlitte."
"For the Other Boy's Sake," etc.

SAVIGNY, MRS. ANNIE GREGG. Of Toronto. Writes on astronomical subjects for the Toronto "Astral Society."
"A Heart Story of To-day." 1880.
"A Romance of Toronto." 1888.

SHEARD, VIRNA.
"Trevelyan's Little Daughters."

SKELTON, MRS.
"Grace Norton." 1873.

TRAILL, MRS. CATHERINE PARR. Born 1802. Came to Canada with her husband, 1832, and settled at Lakefield, Ont., where she continued her literary work until her death, which occurred at the great age of 98 years. Mrs. Traill has also won distinction as a naturalist, and was a welcome contributor to the English magazines.

"Backwoods of Canada." 1835.
"The Female Emigrant's Guide."
"The Canadian Crusoes, A Tale of the Rice Lake Plains." 1854.
"Lady Mary and Her Nurse." 1856.
"Afar in the Forest." 1883.
"Plant Life in Canada."
"Pearls and Pebbles : Notes by An Old Naturalist."
"Cot and Cradle." 1895.

YORK, MISS EVA ROSE.
"Chaon Orr ; Portions of His Autobiography." 1896.

WOOD, JOANNA E.
"Judith Moore." 1897.
"The Untempered Wind."
"A Daughter of Witches."

YOUNG, CATHERINE A.
"Stories of the Maple Land." 1898.

WATT, MRS. ALFRED J. (Madge Robertson). Of British Colnmbia. Is a clever story writer for the press.
"Janet's Love and Service."

WEAVER, MISS EMILY P.
"My Lady Nell."
"The Rabbi's Sons."
"Prince Rupert's Namesake." Toronto.
"Soldiers of Liberty."

History, Biography, Etc.

ALLOWAY, MRS. MARY WILSON.
"Old Firesides of French Canada." Montreal, 1898.

BERRYMAN, L.
"A Reverend Pilgrimage."

BLAINVILLE, FRANÇOISE CELERON DE. Born at Montreal, 1744, died, 1809. Head of Convent of Grey Nuns of Montreal. Wrote series of remarkable letters.

BOULTON, CONSTANCE.
"On a Bicycle through Europe."

CARNOCHAN, MISS JANET, lives at Niagara, Ont. Is a valued contributor to several periodicals. Has also written volume of verse : "Fugitive Poems." President of Niagara Historical Society.
"Niagara, One Hundred Years Ago."
"Two Frontier Churches."
"Early Schools of Niagara," etc.

DAY, MRS. C. M.
"History of the Eastern Townships."

EDGAR, MATILDA, (Lady), lives in Toronto. Widow of the late Sir James D. Edgar, Speaker of the House of Commons; and ex-President of the Toronto Historical Society, for which she has done valuable literary work.
"Ten Years of Upper Canada in Peace and War, 1805—1815." Toronto, 1895.

FESSENDEN, MRS. E. J. Originator of "Empire Day" in our schools. Associate member of Canadian Society of Authors. Ex-Editor of "Niagara Leaflet." Writes for the press on current topics. Author of "Our Union Jack."

FITZGIBBON, MISS MARY AGNES. Was born at Belleville, Ont., and lives in Toronto. Inherits her literary ability from her grandmother, who was one of the Strickland sisters; has published also "A Trip to Manitoba" and "Home Work," and writes for various newspapers and magazines.
"A Veteran of 1812." Toronto.

GRANT, MRS. M. FORSYTH.
"Scenes from Hawaii, or Life in the Sandwich Islands."

JUCHEREAU, FRANÇOISE. Wrote "History of Hotel Dieu," published in 1751.

MACDONALD, THE RIGHT HONOURABLE SARAH AGNES, Baroness of Earnscliffe. Wrote a series of papers for Murray's Magazine, entitled "By Car and Cow-catcher," which are a record of the celebrated journey on the C. P. R., in which she accompanied her illustrious husband, Sir John A. MacDonald, Premier of Canada. Wrote also "On a Canadian Salmon River," and "On a Toboggan," for the same magazine, and has contributed splendid articles to the Pall Mall Magazine, Ladies' Home Journal and Montreal Star.

MCNAUGHTON, MRS. MARGARET.
"Overland to Cariboo."

NORRAOKOW, THE COUNTESS ELLA. Born in Toronto; married in New York Count Norraokow, a Russian nobleman; contributed to Lippincott's Magazine, Cosmopolitan, Harper's Monthly and Weekly, and other periodicals. Translation of Tolstoi's shorter stories.

NUNS, THE URSULINE.
"Lettres de la Mère de l'Incarnation."
"Histoire du Monastère des Ursulines depuis la Fondation jusqu'à nos Jours." (Four volumes).

NUNS, THE HOSPITAL. Celebrated their eighty-eighth anniversary by publishing a book.
"Histoire du Monastère de Notre Dame des Anges." 1881.

ROACH, MRS. HARRIET, (now Mrs. Boomer).
"On Trek in the Transvaal." London, 1876.

ROY, MRS. JENNET.
"Text-Book of Canadian History." Montreal, 1847.

SPRAGGE, MRS.
"From Ontario to the Pacific."

The following are the names of women writers who have also contributed to the literature of Canada, but whose productions cannot be mentioned here :—

Augusta Baldwin, Mrs. Chenie, Mrs. E. F. Ellet, Clare Everest, Helen Fairbairn, Rose Ferguson, Mrs. Giles, Jeanie Grey, Maud Kegan, May Austin Low, Martha Martin, Isabel McPherson, Mrs. McLachan, E. M. Nash, Kate B. Simpson, Mrs. J. G. Spooner, Ada M. Trotter, Helen Walker.

M. H. AHEARN.

CHAPTER VIII.

Art, Handicrafts, Music and the Drama.

Canadian Women in the Development of Art

It has been truly said that the history of the origin and development of beautiful, artistic forms constitutes a portion of the history of civilization, and in the evolution of each particular people we may find, in their efforts to express ideal beauty in form and colour, a reliable test of the degree of progress attained.

A survey of the artistic expression of any people brings out the fact that varying periods of time have been required to produce results. Great epochs are marked by achievements, the progress toward which cannot always be traced. Genius may work out its own environment and anticipate the end towards which the age is tending, but it is through the gradual development of the many that a higher vantage ground is attained and new ideals are formed. In the growth of a nation, as the sense of order, proportion and beauty is gained, artistic impulse expands and finds expression. From the pioneer days of log-huts hewed out of the "forest primeval" we have in Canada come to the stage of brick and stone, to pretentious architectural structures adorned and embellished after many styles, new and old, by architects and builders who are like many men of many minds, and one is led to ask: "Have the Arts in a new country under new conditions, after so many centuries of use, still something novel to put before us, something that is not merely a variation of the old subjects and scenes?"

Art is as susceptible of change as the thought of man which inspires it, and some phases of modern thought have still to find their interpretation in modern art. The first position that a nation finds itself in, after the primitive days are passed, is that of a pupil

learning conventional ideas and gaining technical knowledge, after which period the thought of the age is sure to break out in some new phase of art quite as much as in philosophy, literature or politics. Canada is still largely in the state of tutelage, but not without indications which point towards speedy emancipation in certain directions. Some of the conditions most favourable to art have not yet obtained in Canada or, if in a measure, so recently as to have borne but little fruit.

History shows us that the Fine Arts flourished when nations prospered. The Popes gave to Michael Angelo and to Raphael those commissions which made them independent in purse and free to work out their mighty inspirations. The Governments of Florence, Venice, France, gave orders for the masterpieces of great artists, and to-day it is in the oldest centres of population, where accumulated wealth has formed a class possessing both leisure and cultivation, that works of art are collected in public and private galleries, that artists are encouraged and Schools founded. In the development of the Golden Age of Art, woman had little active and recognised part; to-day in Art she has her share in almost every department of work and education.

The earliest art work to be recorded in Canada is the pottery made by the Indian Women, of which a great variety of specimens, excellent in form and good in decoration, are to be seen in the Archæological Museum, Toronto. In weaving and dyeing, in beadwork, and in many other ways the Indian women made a creditable beginning in handicrafts and home industries. These were carried on and developed by the pioneers of the new country, until commerce and invention deprived them of their occupation. It is very interesting to note the many devices and the skill displayed by our grandmothers and great-grandmothers in the decoration and comfort of the home. The carding, spinning, dyeing and weaving, the production of the "homespuns," which have become so fashionable of late, showed innate taste both in colour and design. Forced at first from necessity to spin and dye and weave, these workers of pioneer days grew more ambitious as their means and resources increased. Knitting, embroidering and rug-making formed an important industry and many beautiful specimens remain to show that the artistic spirit was not dormant.

Now and again in those early times were some who, with pen and pencil, depicted the primitive scenes of clearings, rough pasture

lands, and lakes, streams and mountains.* Such women as Mrs. Simcoe (wife of Governor Simcoe), Lady Alexander, Lady Head and Mrs. Jamieson made numerous sketches when resident here, many of which are now in the possession of Torontonians. Mrs. Paul Kane, of whom the late Sir Daniel Wilson wrote that she had a skill with pencil and brush equal to her husband's, worked with him in the preparation of the series of paintings in the Parliamentary Library in Ottawa, and the one hundred pictures of Indian scenes, landscapes, portraits and groups owned by the Hon. G. W. Allen, of Moss Park, Toronto. Mrs. Kane, Mrs. Moodie and Mrs. Hayward left interesting pencil and water colour sketches of early times and places.

While in early Colonial days there was no opportunity for the children of the settlers to learn drawing and painting, the occasional work done by the wives of officials and others temporarily resident in Canada left an influence and desire for culture which made our people grasp any opportunity that came in their way. The Convent Schools were the first to give Art instruction. Their occasional teachers would come from France and England and stay for a time, leaving a pupil or pupils, who became in turn teachers. Among the pupils of one of these teachers was Mrs. Maria Morris Millar, whose talent and life devoted to art marked an epoch in the early domestic development of the Maritime Provinces, the value of which it would be difficult to estimate. She, with Lady Mary Fox and Lady Colin Campbell, were pupils of an English artist in Halifax about 1830. It is evident that at this time quite a wave of artistic enthusiasm swept over Nova Scotia, the effects of which are still to be seen. In 1840 she published in London, England, the first of a series of Canadian wildflowers, and also painted a series of thirty plates for Her Majesty, who gave her a most gracious acknowledgment. A writer says of her:—"At the date of her death her pupils were scattered all over the Maritime Provinces and some of them in distant parts of the Empire, as she taught many of the families of the different Generals and Officers on the stations. She is justly regarded in Nova Scotia as the inspiration of the art taste now being ministered to by at least five Colleges, a University and an Art School."

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*"The Old Régime in Canada," Parkman, page 367.

In the Convents so early established in the Colonies, the Arts flourished. Vestments were embroidered, beautiful lace was wrought for church purposes, pictures of Madonnas and Saints were copied for altars. The Ursulines had recourse especially to a delicate species of embroidery, called "Bark work." This pretty and novel kind of painting with the needle, in which dyed moose hair replaced the usual shades of silk, and the soft, leather-like, outer bark of the white birch tree was used instead of the rich tissues of brocade or velvet, was much admired and sought for by English ladies and gentlemen who had not come over to Canada with empty purses. At a later date gilding for the decoration of churches, tabernacles, etc., brought to the Ursulines much profit. Their first lessons in crayon and oil-painting were received from a French artist in 1820, in 1832 from a Scotch artist, after which period the principal shrines and altars within the monastery were soon decorated with paintings, the skilled and talented work of the pupils, and from that time until the present there has been a succession of artists trained in the Convent Schools inheriting the benefit of the labours of their predecessors.

The year 1867 marks an achievement by a Canadian woman of which a writer in the "New Century," June 1875, said:—"It is one of the most remarkable works ever attempted by a woman." The artist herself says:—"My 'Canadian Wildflowers,' published by Mr. John Lovell, Montreal, in 1867, was my first work of any importance. In 1865, having been left a widow with a small family and income, my aunt, Mrs. C. P. Traill, having a work on Canadian botany, written, but not illustrated, we combined our work, Mrs. Traill furnishing the letter-press to accompany the plates (Groups of Wildflowers) in the book. When obtaining the list of subscribers that the defrayal of cost might be assured, I had promised that the work should be executed entirely in Canada. Later, finding that there were no professional workers in our country who could do it, I undertook the book myself."

Thus, nothing daunted, Mrs. Agnes FitzGibbon went to work herself to carry out the undertaking to which she was pledged, her only equipment being a few lessons in oils from Mrs. Hoppner Meyer and what she had learned as a child watching her mother, Mrs. Moodie, who painted flowers in water colour, and later a few hints from Mr. Hoppner Meyer on the mechanical work with lithographing chalk. After having made some drawings of wild-flowers

which grew about her house, she began to draw groups on the stone direct from the flowers. They were printed by Mr. Fuller, and coloured by her own hand. Before the first edition of five hundred was supplied, a second and third were demanded. She invented a stencil which afterwards she explained to one of the oldest publishing firms in London, England, as they had been unable to understand how the work could be so well done leaving so little mark of the stencil or brush. The magnitude of the work can be realized from the fact that each plate passed through Mrs. FitzGibbon's hands for the various colours and details an average of sixteen times. There were fifteen thousand plates in the first three editions. The second and third editions were printed in Montreal by the Burland Lithographing Company. In 1898 one hundred more numbered and lithographed copies were published by William Briggs, of Toronto, the flowers as before being coloured by hand.

In the various educational institutions for women which began to spring up a half century ago, needlework, embroidery and the copying of drawings and paintings were taught as accomplishments. It is, however, scarcely more than two decades since Canadian women began to seek art education and to feel that art could be a vocation, a profession or career into which a woman might enter seriously. The provincial and local agricultural and industrial exhibitions, which were inaugurated in the larger cities and towns in the sixties, stimulated home industries and fine arts. Prizes were offered for everything, from a crazy patchwork quilt or product of the loom, to paintings, original and copied, of subjects varied and picturesque. The *raison d'être* of these Fairs, which still exist, was at first to provide a rendezvous where the farmers could exhibit, compare and buy and sell every product of their domain. The Canadian women vied with each other in their crotcheting, knitting and patching. Tidies and tablecovers, rugs and rag carpets not only displayed a desire for comfort, but gave opportunity for some artistic expression in colouring and design. Wax flowers, hairwork, beadwork, scenes grave and gay worked in worsted displayed taste, or the lack of it, on the part of the originators, but showed more than anything else the innate love existing in women under all conditions for artistic expression. Many wrought in this homely way, who in other times would have fashioned rare tapestries or intricate embroideries.

After this manner was the interest awakened which culminated

in that great event, the Centennial Exposition in Philadelphia in 1876, where a large number of Canadians saw for the first time, not only the art treasures of the Old World, but the results of a hundred years' growth in the new. A few Canadian women were represented there, by paintings in oils or water colour, drawings and paintings on velvet and embroidered vestments. The Minister of Education for Ontario, as Director of the Educational Exhibit for the Centennial Exhibition, issued a circular for the purpose of making a collection of drawings done by the pupils in the public schools. Of the drawings thus gotten together it is said that no man, woman or child, could understand what many of them were intended to represent. The Minister saw the importance of making drawing a part of the educational system ; a grant was given to the Ontario School of Art, and in 1878 the London School of Art was established. In 1883 simultaneous examinations were first held, in which results showed that men and women were equal. In the second year double the number of women took certificates. In 1883 compulsory drawing was introduced into the schools, so that to-day there are about 500,000 pupils studying drawing in the schools of Ontario. As unsatisfactory as is the system taught and inadequate as is the instruction given, great advance has been made. In 1886 four Schools of Art and eight Ladies' Colleges sent exhibits to the Colonial Exhibition, London, England. The decade between the two great exhibitions marked an epoch in educational effort in art.

In 1872 the Ontario Society of Artists had been instituted and in 1880 the Montreal Art Association. The Royal Canadian Academy was also founded in 1880 by His Excellency the Marquis of Lorne, the object sought being the encouragement of design as applied to painting, sculpture, architecture, engraving and industrial arts. Women were pronounced eligible for membership, but were not required to attend business meetings, neither could their names be placed upon the list of rotation for the Council, so their position was but a nominal one, and was never really acted upon. It was also thought necessary to supply a clause in the constitution prohibiting the admission of—"needlework, artificial flowers, cut paper, shellwork, models in coloured wax or any such performance" — which explains the status of women in art, and their work just two decades ago in Canada —and this is not a matter of surprise to those who remem-

ber the great "decorating craze" that struck the country at that time and held such vigorous sway. For nearly ten years decoration ran riot, everything was "hand-painted," there was no restraint, and it has been said that this madness was not altogether confined to Canada, but was prevalent in England and elsewhere. The homely industries of former days gave way to scarfs, banners, panels, screens and mirrors, painted with festoons and wreaths of flowers, or with figures, landscapes, birds, butterflies and all manner of things that crawl and creep; even the kitchen utensils did not escape,—pots, pans, rollingpins and milk stools were decorated for parlour ornaments. That marvellous epoch, however, passed away. It had spent itself in a frenzy of production, and was followed by an earnest, studious and continuous effort on the part of women to educate and enlarge their artistic perceptions, and to direct their efforts into more legitimate and worthy channels.

The decorative craze was but the condition induced by the transition from the limited means and homely production of the frugal pioneer home to the enlarged means and growing aspirations of a prospering people, and was followed by a reactionary and temperate mood, from which the best results will be obtained. Better educational advantages were given in Canada, and a considerable number of Canadian women sought admission into the great schools abroad, going to England, France and Italy, where many earned distinction and so fitted themselves for their profession as to take their place with the women of other countries in the great exhibitions of the world.

M. E. DIGNAM.

Compilation

By Mrs. Dignam.

I. Art.

Associations, Societies and Clubs, Founded and Conducted by Women, for the Development of Art.

Woman's Art Association of Canada.—Founded, 1890; incorporated, 1892.

The Association was founded for the encouragement and promotion of Original Art in Canada, to be accomplished through the co-operation of women associated together as artists, students and lovers of Art. Branches of the Association have been founded in various centres of the Dominion.

It would require much space to tell of the many activities of the Association, of its attitude towards Art, and the stimulus it has given to handicrafts and design. Twelve years ago it inaugurated courses of lectures on Art; these are now given in each Province, often in connection with schools and colleges.

Studios are provided where artists and students work together from Life Models; out of door sketching clubs are also formed. Exhibitions are held where the work may be sold; to these the foreign Members and Associates contribute. Large Loan Exhibitions, illustrative of some subject or period of Art, have been successfully held, of which the most notable was a collection of portraits exhibited in 1899. Many competitions have been held for the encouragement and promotion of design. A large exhibit for the purpose of illustrating those handicrafts in which women are working, was held in Toronto, February 22nd, 1900, at which old laces, embroideries, metal work, bookbinding, wood-carving, pottery and leather work were shown, illustrating different periods of these Arts in different countries. This exhibit showed the status of Canadian women in these Crafts. An historical Canadian dinner service, decorated by the various Ceramic painters of the country, under the direction of the Association, was purchased by the House of Commons and Senate, and presented to the Countess of Aberdeen upon her departure for England.

Head Association, Toronto, Canada. Gallery and Studio, Confederation Life Building. President—Mrs. Dignam, 284 St. George Street, Toronto.

Branch Associations :—
Montreal—President, Miss M. M. Phillips, 2278 St. Catherine St.
Hamilton—President, Mrs. John Calder.
Brockville—President, Miss Cochrane.
St. Thomas—President, Miss Ermatinger.
St. John—President—Mrs. George Murray, 2 Wellington Row.
Kingston—President, Miss A. M. Machar, Sydenham St.
Portage la Prairie—President, Mrs. Weir.

The Women's Art Club of London, Ont.—Instituted January, 1893. In February, 1894, having been organized upon the same general basis, it became a Branch of the Woman's Art Association of Canada. In 1896 the relationship with the W.A.A. was discontinued. It is now known as the Woman's Art Club, and continues to work upon the same lines with much success. President and Founder—Mrs. Charles Leonard.

Montreal Society of Decorative Art.—Organized April, 1879. Incorporated, October, 1879. President—Mrs. W. F. Torrance.

National, Provincial and Local Organizations, open to both Men and Women.

Royal Canadian Academy of Arts.—Founded by the Marquis of Lorne and the Princess Louise in 1879. In 1880 the first meeting was held and the Council elected. In July, Her Most Gracious Majesty was pleased to confer upon the Academy the name under which it is known. Women are allowed to become Associate Members, but have no voice or part in the Council or Committees of the Academy. On an average, from a quarter to one-third of the annual exhibitors are women. Miss Harriet Ford, Miss Sarah Holden, Mrs. M. H. Reid, Miss Gertrude Spurr, Miss Laura Muntz, Miss Emma H. Windeat, Miss Sydney Tully, Miss Margaret Houghton and Miss Florence Carlyle are Associate Members.

Ontario Society of Artists.—Incorporated in 1872; admits women to membership and as exhibitors. In 1875 a government grant was received, and Art School opened 1876. Mrs. Schreiber, teacher in oils, and the following members,—Miss Muntz, Miss Spurr, Miss S. S. Tully, Miss Martin and Mrs. Reid, exhibited at the World's Fair, Chicago.

School Art Leagues.—Their aims are as follows :—To improve the architecture of schools and provide good reproductions of masterpieces for the use of students and for the artistic decoration of schoolrooms; to stimulate an interest in good art in the construction, interior decoration and furnishing of all homes; to encourage the organization of art leagues among senior pupils for the study of art as a means of culture and enjoyment; and to take any steps that

local conditions may render desirable to improve the artistic environment of children and awaken a wider interest in art. A conference was held in the Rosedale School in 1898 which resulted in the appointment of an Advisory Board to give practical advice to the Leagues when called upon.

First Art League in Canada, was started in Toronto with the opening of the Rosedale School in 1896.

Art League of Huron Street School, Toronto, was formed at a later date.

The Art Association of Montreal. Founded, 1871. Admits women to membership and as exhibitors. The Industrial and Decorative Standing Committees include a number of lady members. A good proportion of ladies are life members and annual subscribers. The Art Schools connected with the Association are open to women.

Hamilton Art League. Object, to study from life. Miss Galbraith, Miss Palen and Miss Rose Baine are professional artists and members of the League.

Wolfville, N.S., Art Association for Women, is at present devoting its attention to the study of the History of Art ; members, mostly amateur workers ; parties are formed in the summer for sketching. Cor.-Sec. Mary L. Richardson.

Schools of Art and Design Founded and Conducted by Women.

The Associated Artists' School of Art and Design, Toronto. Instituted 1884, by Miss Westmacott. Founded for the purpose of education in handicrafts. Miss Westmacott received her education in New York just at the time when women were beginning to see how many forms of art work were open to them. The curriculum was planned to give thorough and practical instruction in designs for carpets, oilcloths, stained glass, wall paper, prints and textile fabrics for manufacture ; also in details of interior decoration and embroidery, and in carving, modelling, metal-beating, ceramics, etc. In 1886 Mrs. Dignam organized, in connection with it, classes for drawing, painting, sketching, and modelling. The School became well established and did good pioneer work.

Montreal School of Art and Applied Design.—Founded, October 1893, and conducted by Miss Mary M. Phillips, with five assistant teachers and an average roll of 75 pupils per annum. Objects : to afford means of studying Art with a view to its application in the Art Industries and Crafts, and to promote a knowledge of the

Applied Arts. The School has carried out designs for architects and manufacturers, and done much to promote the study of design among women.

First Technical School of Ottawa.—Founded, 1898, by Miss A. M. Living, Ottawa. The purpose of this School is to provide a thorough education in art and handicrafts for students, both men and women, who wish to adapt their work to the needs of the manufacturer, architect and machinist, or to study the rapidly developing art of illustration.

Pictou, N.S., School of Art, conducted by Miss Mary Munroe and Miss Jean Munroe, graduates of Liverpool School of Art, England. Subjects taught are :—Still Life, Drawing from Antique and Life Model, Landscape and Portraiture, Ceramics.

Schools of Art Established by the Government.

Art Schools in Ontario are established at Brockville, Hamilton, Kingston, London, Ottawa, St. Thomas, Toronto. Day and evening classes are held ; also mechanical and industrial courses, as well as courses in the Fine Arts. Government Art Examinations are held and certificates are granted to those fulfilling the required conditions. This branch of public instruction began in 1882.

Central Ontario School of Art and Industrial Design, Toronto, in affiliation with the Ontario Society of Artists. In 1899, total number of names on the roll, 160 ; 55 of which were women students. There are primary and advanced courses for drawing and painting, as well as a mechanical course and an industrial art course. Miss L. Beresford Tully, trained in South Kensington School of Art, teaches wood-carving and embossed leather work.

Hamilton Art School.—There were 122 men and 76 women enrolled in 1898. Miss Muntz teaches the Life Class.

Kingston Art School.—The Misses H. and A. Wrenshall teach ceramics and miniature painting. Miss L. Saunders and Miss E. Fraser are professional artists.

London Art School.—No information received,

St. Thomas Art School.—One lady teacher and 36 pupils.

Council of Arts and Manufactures of the Province of Quebec.—This School affords instruction in drawing as applied to industrial pursuits, and is intended for artisans and apprentices. Classes are free and the instruction is given both in English and French. There are also dress-cutting and dress-making classes for women.

Victoria School of Art and Design, Halifax, N. S.—Founded in 1887 to commemorate the Jubilee of Her Majesty Queen Victoria. A

number of ladies were appointed on the Board of Directors and several ladies are teachers. Miss Brown and Miss Hills teach in the school.

Schools and Colleges Where Art is Taught.

Moulton College, Toronto.—Department of McMaster University. The Art Studios of Moulton College were organized by Mrs. Dignam in 1889. In 1890 the classes of the Associated Artists' School of Art and Design were amalgamated with the Art Department, of which Mrs. Dignam is Director. From 90 to 100 pupils are enrolled each year in the various classes, where they are prepared for the Paris, London and New York Schools, many students taking high standing.

Presbyterian Ladies' College, Toronto.—Art classes under the instruction of Miss May Martin, daughter of the Director. Drawing from copies and china painting are taught.

St. Margaret's College, Toronto.—Founded 1898. Miss Laura Muntz teaches drawing and painting; Miss Harrison, china painting; Mrs. A. R. Williams, wood-carving.

Havergal Hall, Toronto.—Founded 1887. A fine large studio has been provided in the new building, and the classes are taught by a prominent artist, assisted by Miss Nainby, who holds a South Kensington certificate.

Glen Mawr, Toronto.—The Art classes, taught by Miss Windeat, A.R.C.A., are chiefly preparatory in drawing, and, when desired, pupils are prepared for the Government Art Examinations.

Rolleston House, Toronto.—Academic Art classes, conducted by Mrs. Dignam; drawing, modelling and painting from antique and life.

Loretto Abbey, Toronto.—The Sisters of the Order teach drawing, painting in oils and water colours, and china painting. Pupils are also prepared for the Government Art Examinations. The Sisters of the Order teach the same branches at Niagara Falls as at Toronto. Art needlework is taught with unusual excellence in results.

Metropolitan School of Music, Toronto.—Art department—Miss Maud Smith. Curriculum—same as Provincial Art Schools.

Public Schools, Toronto.—Miss Semple, Superintendent, teaches Prang's system.

Alma College, St. Thomas, Ont.—Two lady teachers in drawing and painting. Regular course arranged to cover two years, for which certificates are given, and a post-graduate course, where portrait and landscape study is taken up.

Hellmuth College, London, Ont.—Two lady teachers, Mlle. Van den Broeck, diplomée Universal Exposition of Lyons, and Miss L. A. M. Jones, Assistant. The course is arranged to extend over three years; diplomas are given.

Harding Hall, London.—The Art Department, under the direction of Mlle. Van den Broeck, has been organized two years.

Ontario Ladies' College, Whitby.—Two lady assistants in Art Department; subjects taught are drawing and painting, and pupils are prepared for the Government Art Examinations.

Bishop Bethune College, Oshawa.—Drawing and Art needlework are taught.

Albert College, Belleville.—Miss Emma Clark has charge of the Art classes. Preliminary drawing and painting are taught, also china painting.

Brantford Ladies' College, Brantford.—Mrs. W. F. Cockshutt teaches wood-carving.

Collegiate Institute, Brantford.—Drawing taught by Miss Long, trained at Cooper Institution, New York.

McGill Normal School, Montreal.—Art department, Miss Green. Senior School for Boys and Girls. Art Department, one lady teacher, Mrs. Simister. Practical design is taught.

High Schools of Montreal where the Prang System of Drawing is taught: Boy's High, by Miss James; Girl's High, by Mrs. Simister.

Convents of the Sacred Heart.—Drawing, painting, china painting taught by the ladies of the Order.

Convents of the Holy Name at Hochelaga and on Lagauchetiere Street. Drawing, painting, china painting and fine art embroidery, including ecclesiastical embroideries.

Ursuline Convent, Three Rivers.—There are two teachers of landscape, oils, flower painting and portraits, Mlles. Bernadotte Dufrèsne and Flora Bellefeuille.

Mount Allison Ladies' College and Owens Museum of Fine Arts, Sackville, N.B.—Opened May, 1895. The school has two lady teachers. Miss Ethel Ogden and Miss Bessie McLeod. There are 383 pictures in the gallery, consisting of original works by Morland, Copley, Sir John Gilbert, W. H. Hunt, Constable, Landseer, Pyne, Sir Joshua Reynolds, Etty, Sir Peter Lely, West, Elizabeth Thompson, and others of the English school. There are also works by Nicholas Poussin, Carlo Dolci, Rembrandt. Claude Vernet and Jean François Millet.

Church School for Girls, Windsor, N.S.—Art Department, Miss Shaner.

Dalhousie College.—No information received.

Halifax County Academy.—Miss Hill conducts Art Classes.

Halifax Ladies' College.—Art Department, one assistant lady teacher.

Acadia Seminary, Wolfville, N.S.—Art Course covers four years, for which diplomas are granted. 36 pupils in studio, 26 studying history of Art.

Public Schools, Winnipeg.—The Prang system of Art is taught by Miss Patterson, who was educated in the Pratt Institute, New York. Miss Patterson also instructs the teachers during their Normal School Course.

Public School, Brandon, Man.—Art is taught.

College and Convent, Brandon.—One professional woman artist, Miss Sinclair, graduate of the Prang, Normal and Art classes, and of Ontario School of Art. Mrs. and Miss Hardie teach embroidery and lace-work.

Distinguished Professional Women Artists.

Bell, Miss Mary A., A.R.C.A. and W.A.A., of Canada (now Mrs. Eastlake). Studied for her profession in Canadian Art Schools, in New York, Paris and London, Exhibits in the Paris Salon and Royal Academy, London, England.

Bannerman, Mrs., daughter of the Hon. A. G. Jones, Halifax, N.S. Began her studies in Halifax and worked two years in Paris in the studio of Krug; exhibiting in the Paris Salon in 1883. She married in 1885, and since then has worked in Cornwall and on the Thames, exhibiting yearly at the Royal Academy. Great Marlow, Bucks, England.

Berthon, Miss, Toronto. Daughter of one of the early and best-known portrait painters. Painter of portraits.

Carlyle, Miss Florence, A.R.C.A., W.A.A.C., Woodstock, Ont. Studied in the Julien Atelier in Paris; and exhibited at the Paris Salon in 1893. In 1894 had two pictures hung on the line. Also exhibited in 1895. Elected an Associate of the Royal Canadian Academy in 1897. Is a well-known illustrator.

Chamberlain, Mrs. B. Illustrated Mrs. Traill's "Studies in Plant Life in Canada" or "Gleanings from Forest, Lake and Plain," with chromo-lithographs. 94 Willcocks Street, Toronto.

Curran, Mrs. Margaret, daughter of Mr. Richard Fuller, "Clairmount," Hamilton, Ont. Studied water colours with Mr. William Smellie, President of the Water Colour Society, and has acquired distinction as a painter of military portraits; notably of Lord Roberts of Kandahar, Lord Wolseley and Lord Chelmsford.

Cunard, Mrs. Daughter of "Sam Slick" (Judge Haliburton); has exhibited in the Gallery of British Artists, London, England.

De Bury, Miss Jean Visart. The eldest daughter of Count de Bury, of Portland, N.B. Was a student at St. John Academy and Owen's Art Institution, N.B.; after which she studied in Florence, Italy, for five years; was given a diploma in 1893 as Teacher of Design in the Technical Schools and Normal Schools, of the Kingdom of Italy, by the Minister of Public Instruction at Rome.

Dignam, Mrs. Mary Ella. Canadian by birth; received Art instruction at the Art Students' League, New York, in Paris and Holland; latterly a pupil of Oliver Merçon and R. Collin, Paris. First became known as a portrait painter and for her flower studies; now paints chiefly landscape and out-of-door figures, going frequently to Holland for subjects. Mrs. Dignam was the founder and is the President of the Woman's Art Association of Canada, through which she has given much time and effort for the encouragement of women in Art and Handicrafts. It is also through her efforts that international relations exist with the women of other countries in Art matters. She has organized several Schools of Art and helped in the formation of the School Art Leagues. She has exhibited in the Royal Canadian Academy, in the National Academy of Design, New York, since 1882. Was represented at the Colonial Exhibition, London, England, 1886, and at the Chicago Exposition, 1893, and frequently exhibits works in London and Paris; is a member of the Authors' Society of Canada, and has written extensively on Art and Art methods.

Ford, Miss Harriett, Toronto. Studied many years in Paris and Italy, now resident in England. Exhibits in Salon, Paris. Specialty—Portraiture and Mural Decoration.

Forbes, Mrs. Stanhope. Canadian by birth, formerly Miss Elizabeth Armstrong, of Kingston. Began her Art studies in Canada and continued at the Art Students' League, New York, U.S.A. Married Stanhope Forbes, A.C.A., London, England.

Machar, Miss Agnes Maule, Kingston. Organized the Kingston Branch of the W.A.A., of Canada, and is its President. Contributes sketches of her picturesque home on the St. Lawrence to the annual Exhibition. Designs the covers of her own books.

Grey, Miss Ethel Wood, Quebec. Daughter of Lieutenant-Colonel Frost Grey. Portraits; excels in depicting military uniform.

Galbraith, Miss Clara E., W.A.A.C. President, Hamilton Branch of Woman's Art Association of Canada, member, Hamilton Art League and teacher in Hamilton Art School. Water colours and ceramics.

Houghton, Miss M., W.A.A.C., A.R.C.A. Figure and landscape painter. Studied in London, Paris and Holland; resident abroad.

Hagarty, Miss Clara, O.S.A., 229 Simcoe street, Toronto. Figure and portrait. Studied in Paris.

Holden, Miss Sara, A.R.C.A. and W.A.A.C. Portraiture and Genre painting in oils; one of the foremost Canadian artists, educated in London, Paris and Holland. Temporarily resident abroad.

Jephson, Lady Harriette Julia. Born in Quebec in 1854, married in 1873 Captain Sir Alfred Jephson, R.N. Has exhibited pictures at the Annual Exhibition of the Amateur Art Association and of the Royal Institute for Water Colours, London, England.

Joy, Miss Ida. Born in Tilsonburg, Ont., 1858. After eight years' study in Europe she exhibited at the Paris Salon and the Royal Albert Exhibition, London; has had several medals. One of her works was a large portrait of the late General Boulanger.

Jamieson, Mrs. Author of "Winter Studies and Summer Rambles." Made many sketches of scenery and Indian customs during her visit to Canada in 1837 and 1838, some of which are in the possession of Mr. James Bain, Toronto.

Miller, Mrs. Maria. Born in Guysboro, N. S., in 1813. Published a number of volumes of the "Wild Flowers of Nova Scotia," illustrated by herself. This work was first published in 1840 in England. Painted for Her Majesty some 25 or 30 specimens which were beautifully bound and presented through Sir Colin Campbell. For this she received an acknowledgment from Her Majesty, who extended to her the Royal Patronage. Died in Halifax in 1875.

Macdonnell, Miss Harriett J., Montreal. Landscape, water colours.

McConnell, Mary. Portrait painter, Toronto.

Mountcastle, Miss Clara H., The Wigwam, Clinton, Ont. Born in Clinton, Ontario, was a pupil of the late John E. Howard, Toronto.

Peel, Miss Mildred, London, Ont. Sculptor and painter; born in London, Ont; sister of the late Paul Peel, R.C.A. The only Canadian woman who has done public work in sculpture in Canada; she executed a series of busts of eminent public men for the Normal School, Toronto; notably of Lord Dufferin and Lord Lansdowne, Lord Derby, Sir John A. Macdonald, Sir Oliver Mowat, Sir M. C. Cameron, Sir J. H. Hagarty, Sir W. P. Howland, Sir Adam Wilson, Sir Thomas Galt, Sir Sandford Fleming, etc.

Phillips, Miss Mary M., 2278 St. Catherine Street, Montreal. President, Montreal Branch of the Women's Art Association of Canada. Principal and Founder of School of Art and Design, Montreal. Studied in the Art Students' League, New York; exhibits in water colours. Miss Phillips has for many years been interested in the practical application of Art in the Handicrafts and Industries, and also in the universal education of eye and hand. She has been an enthusiast in Art education and has founded successful classes for children in Montreal.

Plimsoll, Miss, Montreal. Educated in Paris; resident in Holland. Genre painting, oils. Exhibitor at the Paris Salon.

Pomeroy, Miss Mary. Has exhibited in Paris, where she has studied. Portraits and landscapes.

Reid, Mrs. M. H., A.R.C.A. Born and educated in Philadelphia, wife of C. A. Reid. President of Ontario Society of Artists; now resident in Toronto.

Schreiber, Mrs. Charlotte M. B., R.C.A., Woodham, South Devon, England. Educated in London, England, under the instruction of J. R. Herbert, R.A. Executed a series of drawings in illustration of Chaucer's Red Cross Knight, which were published with the text in 1871. Made drawings for an edition of Mrs. Browning's poem "The Rhyme of the Duchess May," published in 1874. Her diploma picture, "The Croppy Boy," upon her election as a member of the R.C.A., was placed in the National Gallery, Ottawa. She was the first and only woman ever admitted to membership in the R.C.A.

Simcoe, Mrs. Wife of Governor Simcoe of Upper Canada. Was an amateur artist, making several sketches while resident in Canada, from 1792 to 1796, some of which are in the possession of James Bain, Esq., and Rev. Dr. Scadding of Toronto. Mrs. Simcoe's sketches in Canada were contributed to the Penny Magazine, London, vols. 3 and 4.

Tully, Miss Sidney Strickland, 176 Roxborough avenue, Rosedale, Toronto. Exhibited at the Paris Salon and Royal Academy, London, and is now an Associate Member of the Royal Canadian Academy. Oils and pastel; portraits.

Tully, Miss Louise Beresford, 176 Roxborough Ave, Rosedale, Toronto. Has a studio for wood carving. Studied in South Kensington School, London.

Watts, Mrs., W.A.A.C., Grosvenor Avenue, Westmount, Montreal. Exhibited in the Salon in Paris; landscape; oils.

Women Writers on Art Subjects.

Rand, Mrs. Emmeline A., 17 Madison Avenue, Toronto. A series of gracefully written descriptive articles upon Italian Art. "In the National Gallery," four letters on the development of Italian Art. 1894.

Ford, Miss Harriett. Contributed a number of articles on Art to current literature. Lectured on Art before the members of the W.A.A. of Canada at the Toronto University.

Dignam, Mrs. (See other notices).

Mutch, Mrs. Anna E., 91 Charles Street, Toronto. Has conducted the Art Column of "Toronto Saturday Night" for three years and contributed articles to the "Artist" of New York on questions of interest to Canadians, as well as to the "Studio," London, England, and has also done much to encourage the growth of the School Art Leagues.

Fairburn, Mrs., Toronto. Has conducted the Art department of several journals and written reviews of exhibitions and articles on current Art

Dandurand, Madame J. M., 914 Sherbrooke Street, Montreal. Has written in "Le Coin du Feu" literary views and "Impressions" on Art, under the name of "Météore."

Miniature Painters.

Bell, Miss, Ottawa.

Drummond, Miss Harriett, D., 104 Clinton Street, Toronto.

Edwards, Mrs. O. C., 15 Bayle Street, Montreal.

Hemming, Miss Edith, 582 Church Street, Toronto.

Jopling, Miss, Bloor Street, East, Toronto.

Sullivan, Miss Beatrice, St. Vincent Street, Toronto.

Van der Linde, Mme., 1 Tyndale Avenue, Toronto.

Professional Ceramic Artists.

Adams, Miss L. O., 326 Seaton Street, Toronto.

Antrobus, Mrs., McCaul Street, Toronto.

Archibald, Miss, Halifax.

Baker, Miss Ella, 106 Cowan Avenue, Parkdale.

Baldwin, Miss, 98 Dowling Avenue, Toronto.

Bertram, Miss J., 103 St Vincent Street, Toronto.

Boultbee, Mrs., 563 Church Street, Toronto.

Brown, Miss, Halifax.

Corning, Mrs. B., Yarmouth, N.S.

Conen, Miss Louise, Toronto.

Dranie, Miss Stella, Vancouver, B.C.

Dudman, Mrs., Yarmouth, N.S.

Egan, Miss, 173 South Street, Halifax, N.S.

Ellis, Mrs., Vancouver, B.C.
Galbreaith, Miss Clara, 186 Main Street, Hamilton.
Hamilton, Mrs., Winnipeg.
Harrison, Miss, 18 Madison Avenue, Toronto.
Hendershott, Miss L., Oddfellows' Building, Toronto.
Heald, Miss, 39 Wilcox Street, Toronto.
Hessin, Miss, Stratford, Ont.
Howson, Miss J., 16 Brunswick Avenue, Toronto.
Irvine, Miss M., 3 King Street, E., Toronto.
Jackson, Mrs. Edward, Sherbourne Street, Toronto.
Johnson, Miss, Sarnia, Ont.
Judd, Miss, 98 Bay Street, S., Hamilton.
Junor, Miss Kay, Avenue Chambers, Toronto.
Kelly, Miss A. L., Yarmouth, N.S.
Logan, Miss, 71 Shuter Street, Toronto.
McClung, Miss, 1155 Figuerson Street, Los Angeles, Cal., U.S.A.
Parkin, Miss, Chicago, U.S.A.
Paul, Miss, St. Thomas.
Proctor, Miss, Y.W.C.G. McGill Street, Toronto.
Roberts, Miss, 310 Huron Street, Toronto.
Ross, Miss Caroline, Y.W.C.G., McGill Street, Toronto.
Segsworth, Miss Florence, Castle Frank Road, Toronto.
Tomlinson, Miss B. E., 384 Sherbourne Street, Toronto.
Watson, Miss P. O., Galt, Ont.
Whiton, Mrs., 125 Hazelton Avenue, Toronto.

Illustrators.

Elliott, Mrs. Emily Orr, 491 Church Street, Toronto.
Hagarty, Miss Clara, 229 Simcoe Street, Toronto.
Hemsted, Mrs., 415 Shaw Street, Toronto.
Palin, Miss Ethel, Toronto.
Springer, Miss Florence, Toronto.
Sullivan, Miss Beatrice, St. Vincent Street, Toronto.

Designers.

Baylis, Miss E., Montreal, graduate South Kensington.
Benallack Lithographing Company, Montreal, employs one woman who is a designer and engraver on stone.
Hemsted, Mrs., 415 Shaw Street, Toronto.
Living, Miss Marion, Ottawa.
Phillips, Miss, 2278 St. Catherine Street, Montreal.
Shaw, Miss Edith, 166 Jamieson Avenue, Toronto.

Photographers.

Dixon, Mrs. Bessie, London, England, Canadian by birth.

McCaul, Miss Helen, London, England. Canadian by birth.

Frazer, Miss, Durham, Ont.

Moodie, Mrs., (daughter of Mrs. Chamberlain) is a professional photographer and has made many photographs of Indian rites and ceremonies now abolished by Canadian Government. Her photographs of the Industrial Schools on the Battleford Reserve have been purchased by the Government. She has also made excellent photographic studies of flowers in the North West Territories.

In the following places women photographers are at work :—Smith's Falls, Ont. ; Almonte, London, Montreal, Uxbridge, Sombra, St. Mary's, Gananoque, St. Thomas, Forest, Prescott, Thornbury, Paisley.

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2. Handicrafts.

Lace Work.

Green, Mrs. Price, 194 Bloor Street, Toronto. Limerick lace, Honiton, etc.

Grant, Miss, Toronto. Honiton and point.

Lait, Mlle., Herreboult De, 227 Clarke Avenue, Westmount, Montreal.

Chérée, Mme. de, 740 rue Berri, Montreal.

Camille, Sister, Convent of Jesus and Mary, Montreal.

Russel, Mrs. Colin, Rideau Street, Ottawa.

Sleeper, Miss Eleanor, Coaticook.

Brabazon, Miss Mary, Portage du Fort.

Carr, Miss Edith, Victoria, B.C.

Embroidery.

Baldwin, Mrs., Toronto. Scientific needlework ; teacher in the Model School.

Grier, Miss Isabel, Toronto. Church and ecclesiastical embroidery.

Henley, Mrs., Toronto. Art needlework, etc.

Sisters of St. John the Divine, (Anglican) Major Street, Toronto. Ecclesiastical embroidery.

Sisters of St. Joseph, (Roman Catholic), Toronto. Church embroidery, ecclesiastical vestments, and lace of all kinds.

Sisters of Loretto Abbey, Toronto. Ecclesiastical embroidery of many kinds.

Barrett, Miss Rosina J., Ottawa. Principal of School of Art Needlework. Miss Barrett has been learning Art needlework on the most advanced and correct Art principles for twelve years, and has kept herself in touch with the advance made in Kensington and New York. In her school 30 have qualified as teachers of Art needlework, and are now self-supporting, working in the different cities of the Dominion of Canada. Miss Barrett holds a diploma from the World's Columbian Commission of the International Exhibition, held in Chicago, 1893. Twenty-four of Miss Barrett's pupils received diplomas and medals at the World's Fair, Chicago, 1893.

Oulton, Miss L., 209 Main Street, South, Hamilton. Ecclesiastical embroidery, etc.

Convent of Jesus and Mary, Lagauchetière Street, Montreal. Sisters do ecclesiastical and lace work.

Ursuline Convent, Montreal.

Hoerner, Mme., Three Rivers. Roman embroidery, Honiton, Battenburg, and Renaissance lace.

There are also three women artists in embroidery in Three Rivers.

Wood Carving.

Edwards, Miss Cameron, Deer Park, Toronto.
Tully, Miss Beresford, Roxborough Avenue, Toronto.
Williams, Mrs., Borden Street, Toronto.

Book Binding.

Frazer, Miss, Durham, Ont.
Mallock, Miss, Ottawa.
Scott, Miss, Brampton.

Leather Work.

Tully, Miss L. Beresford, Toronto.
Wallace, Miss, Toronto.
Robertson, Miss Emily L., Port Hope.

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3. Music.

Status of Canadian Women in Music.

The dawn of a new century finds the position of Canadian women in Music firmly established, elevated and hopeful. Bearing in mind the youth of our country, the rapid growth of interest in music, the number of those engaged in music—both as an Art and as a Profession—are all alike amazing. Thirty years ago adequate study in any branch of music could be pursued only in another land, or, if here, under a teacher trained outside of the Dominion of Canada. Now, while it is true that many of our best and foremost musicians are not native Canadians, we find an army of enthusiastic young women, born, trained and taught in Canada, winning places in the front ranks of teachers, pianists, vocalists and the music profession generally. Although much has yet to be accomplished before we can be said to possess the culture, the resources, the refinement and the learning of the old world, we may, in comparing past and present, hope much for the future of music in Canada. In another 30 years—perhaps in less time—results will have been achieved, and by women, which will place us high amongst other nations. Music has, indeed, been a plant of rapid growth in our midst, and in connection with this must be mentioned the establishment of a scheme of Examination in music

by various Institutions. The educational value also of women's music clubs for study of different composers' lives and works cannot be too highly estimated. These have sprung up almost everywhere within the past ten years.

When it is asked how music is evidenced in this country, it must be answered that Canadian women are first of all piano-players, next singers, and lastly violinists, organists and composers. This is largely due to the fact that we have many excellent piano-making firms in Canada, consequently a piano is within the reach of almost all. Piano playing is carried to a point of perfection once undreamed of even by those who have reached it.

EMMA STANTON DYMOND.

Musical Clubs Organized and Conducted by Women.

The Toronto Chamber Music Association owes its inception to Mrs. Torrington. It is now in its fourth season. The aims of the Association are "to so encourage and promote Chamber music in Toronto that it will become an established feature of art in the community." President—Mrs. J. Herbert Mason.

Woman's Morning Music Club, Toronto.—Organized in January, 1899. Object, "mutual improvement in vocal and instrumental music." Membership, active and associate, 40 of the former, 125 of the latter. Meets for one hour weekly. President—Mrs. George Dickson.

Ladies' Choral Club, Toronto.—Conducted and founded by Miss Norah Hillary from 1889 to 1896. The first Choral Club established in Ontario.

Toronto University Ladies' Glee Club.—President—Mrs. C. S. Wegg.

Toronto University Ladies' Guitar and Mandolin Club.—President—Miss Amy Morrison.

Toronto Thursday Musical Club.—Organized and founded by Mrs. Edward Fisher. Object: mutual improvement, encouragement and inspiration in the study of vocal and instrumental music; membership, 200.

The Woman's Morning Musical Club of London was established in 1894, this being the sixth season. The object of the Club is to increase interest in music. A recital is given every two weeks, when some particular composer is studied. There are 186 members at the present time. President—Mrs. Graydon.

Woman's Morning Music Club, Ottawa.—President, Mrs. Charles A. E. Harriss. Miss Carling established this club in 1894 in connection with the Morning Musicale Branches in Hamilton and

London. It has been found most useful in procuring the services of well-known artists, and in the exchange of Choral Music, Musical Literature, etc.

Ladies' Morning Music Club, Montreal.—President, Mrs. Alex. Murray. Membership 272. There are committees for instrumental, vocal and concert music. Sec.-Treasurer, Miss Saunderson, 30 McGill College Avenue.

Westmount Music Club, Montreal.—Has entered upon its fourth season. "Its object is for the mutual benefit and entertainment of its members and for the study of music."

Arion Club, Montreal.—Organized October, 1898. It is an outcome of the Morning Music Club which ceased to exist two years ago. Admits only unmarried ladies. (The Morning Music Club existed for nine years and exerted a decided power for good in elevating and broadening musical taste and understanding.) Membership, 53. President, Miss Marguerite Sym.

Motet Choir, Montreal.—Composed of men and women; 60 members. Mr. Reyner, organist and conductor.

Women's Music Club, Port Arthur.—President, Miss E. Una Clavert. Organized February 9th, 1899, for the study of music. Membership, 50.

Ladies' Music Club, Kingston.—Instituted in 1898. Membership, nearly 200, President and founder, Mrs. Campbell.

Music Club, Owen Sound.—Just organized, for the study of high-class music. President, Mrs. Horsey.

Musical Circle, St. Catherines.

The Harmony Club, St. Stephen, N.B.—The objects are to encourage high-class music and to study the lives and works of the Masters. Organized in 1895. President, Mrs. G. J. Clarke.

Music Club, Fredericton, N.B.—Meets fortnightly. Is composed of men and women.

Woman's Music Club, Winnipeg.—President, Mrs. L. A. Hamilton. Weekly meetings are held at which the life and works of some composer are studied. Membership, 40.

Piano Teachers' Association, Winnipeg.—Founded by Miss Frieda de Tersmeden to develop her own admirable method of teaching. The Association is composed of those of her pupils who have decided to make music their profession. First meeting held in June, 1898. Object: to raise the standard of piano-playing and to insist upon a uniform scale of charges.

Victoria, B.C., is the musical centre of the Province. Several Clubs, some for women's voices, some for both men and women. Conservatory of Music—Miss Sharp.

Colleges and Conservatories of Music.

Toronto College of Music.—Founded 1888. Incorporated 1890. Affiliated with the University of Toronto. The degree of Mus. Bac. is conferred by the University upon students fulfilling the requirements of the curriculum, which is prescribed by the Senate. There are 17 women teachers for the piano; one woman teacher for the violin; one for the organ; five for the voice. and one in the theory department.

Toronto Conservatory of Music claims the honour of being the pioneer institution of its kind in the Dominion of Canada. Incorporated 1886, and opened to the public, 1887. Affiliated with Trinity University in 1888, and in 1896 with the University of Toronto, by authority of which the degrees of Mus. Bac. and Mus. Doc. are obtainable. Has all the modern requisites of a complete Conservatory of Music, with facilities for furnishing students at a moderate cost with a thorough musical education in all the branches of the art. There are 11 women teachers for the piano; 8 for the voice; 2 for the organ, and 2 for the violin.

Toronto Metropolitan School of Music.—This school is now in its sixth season. There are 11 women teachers for the piano; 2 for the voice; 1 for the reed organ; 1 for the pipe organ· 2 for the violin, and 1 for the mandolin, banjo and guitar.

London Conservatory of Music.—Six lady teachers for the piano; 2 for the voice; 1 (assistant) for harmony, theory and counterpoint; 2 (assistant) for violin and 'cello; one for mandolin, guitar and banjo.

Fletcher Music Method, (Kindergarten and Simplex). The course is divided into elementary, academic and collegiate grades. Students graduate according to ability displayed. The method is the invention of Miss Evelyn Fletcher, a Canadian lady, who employs 197 teachers; 7 in London, England, 65 in Boston. Miss Fletcher prepares the teachers, who are organized into an association called "The Fletcher Musical Association," for mutual advancement and help.

Hamilton Conservatory of Music.—Four lady teachers for the piano; 1 for the violin. Fletcher Musical Kindergarten, one lady teacher. Students are prepared at the Conservatory for examinations in Toronto and Trinity Universities, Toronto Conservatory of Music, and Associated Board of the Royal College and Royal Academy of Music, England.

Brantford Conservatory of Music.—Nine lady teachers for the piano ; 4 for the voice, 2 for the violin ; 2 for the choral class and sight-singing. Fletcher Musical Kindergarten Method, one lady teacher. Students are prepared for the degrees of Mus. Bac. and Mus. Doc. in connection with Toronto College of Music.

St. Thomas Conservatory of Music.—Seven teachers.

St Thomas College of Music.—Holds examinations in connection with the Toronto College of Music. There are seven women teachers for the piano ; two for the voice ; one for the organ ; one for the violin ; one for guitar, mandolin and banjo. Fletcher Music Method taught.

Halifax Conservatory of Music.—15 women teachers, 296 scholars.

Charlottetown School of Music.—Nine women teachers.

Mount Allison Conservatory of Music, Sackville, N.B.—Diplomas under the College Seal are awarded topupils who have satisfactorily passed the College course. Voice culture, two lady teachers ; piano, two lady teachers.

Schools and Colleges Where Music is Taught.

(See Education Section.)

Composers.

Moore, Mrs. Francis J., London, Ont. Daughter of J. L. Hatton, the well-known English song writer, stands first in this department of music, having written and published more than any other woman in Canada. Her compositions are chiefly for the piano, and bear more than a Canadian reputation.

Harrison, Mrs. J. F. W., (Seranus), Toronto. In her French Canadian Folk Songs, published in Philadelphia and Toronto, hitherto unknown except to the habitant of Lower Canada, she has sounded a note distinct and original.

Branscombe, Mrs. Gena E., Toronto. Songs, published by Hatch Music Company, Philadelphia, U.S.

Jarvis, Mrs. Edgar, Toronto,

Fraser, Mrs. Emma, Toronto, composer and publisher.

Jarvis, Mrs. Kathleen Kerr, Toronto, composes waltzes.

Arthurs, Mrs. G. Allan, Toronto, composed and published a song.

Gurney, Miss Irene, Toronto, composed and published a song.

Barrie, Mrs. A. J., Port Arthur, has written a work on the organ, published by Whaley, Royce & Co., Toronto.

Lewis, Miss Joker, Hamilton. Valses, marches and songs, published in Toronto and Chicago.

Muir, Mrs. G. Ernest, Montreal. Instrumental and vocal. Publishers, Hatch & Co., Philadelphia.

McGowan, Miss Beatrice Maud, Montreal. Songs. Publishers, F. A. Keeler, New York.

Morrison, Miss Louisa, Montreal. Songs. Published in England and the United States.

Critics and Writers of Music.

Papps, Mrs., Hamilton.

Cartier, Miss V., Montreal. One of the best organists in Montreal; has written able critiques on music. Address, 61 Hubert Street.

Hamilton, Miss Mary, Toronto. Canadian correspondent of New York Musical Courier.

Dymond, Mrs. Emma Stanton, Toronto, writes musical critiques, etc., for the "Etude," New York, and other journals.

Of women as critics may be mentioned the names of Mrs. Moore, Mrs. Harrison, Miss Amy M. M. Graham, Fort Erie; Miss Hamilton, Toronto, and Mrs. Peter, Winnipeg.

Pianists.

Of resident native Canadians and others who excel in artistic performance and in the teaching of piano playing may be mentioned:

Toronto: Miss Ada Hart, Mrs. George Macpherson, Miss Florence Marshall, Miss Katherine Birnie, Madame Anna Farini, a pupil of Liszt; Miss Frances Morris, A. C. T. M.; Miss F. Heinrich, A. C. T. M.; Miss McCutcheon and Miss Williams.

Hamilton: Miss M. Cummings.

Brantford: Miss A. E. Reville.

London: Mrs. Moore, Miss Eva Roblin, Miss E. Walker, Miss Inez Smith, Miss K. Moore.

Chatham: Mrs. Thos. Wrong.

Ottawa: Miss Eve Berry, Miss Jenkins.

Kingston: Mrs. H. R. Chown.

St. Thomas: Miss Kains, Miss Chute.

Port Arthur: Mrs. W. J. Rapsey, Mus. Bac., Mrs. A. J. Barrie.

Montreal: Mrs. Turner, Miss Marguerite Lyon.

Winnipeg: Miss Frida de Tersmeden, Miss Louise McDowell.

Charlottetown: Miss Ella A. Palmer, Choir Director of St. Paul's Church, head of a School of Music; Miss Edith Emma Hill, Certificate Society of Science and Art, South Kensington, London, England; organist of St. Paul's Church.

Vocalists.

Houston, Mrs. Stewart, (Miss Augusta Beverley Robinson) Toronto, daughter of late Hon. John Beverley Robinson, Lieut.-Governor of Ontario from 1880 to 1887. Studied music in Toronto, New York, Paris and England. Returning to Canada in 1895 she sang in The Creation, Elijah and Messiah, and in 1896 accompanied Albani on a tour in the United States and Canada.

Hillary, Miss Nora, Toronto. Dramatic soprano; received early education in Dublin. Conducted Ladies' Choral Club for several years in Toronto, from 1889 to 1896. Had a large part in the development of musical taste in Toronto.

Miller, Edith J. Canadian born. Contralto. Soloist at St. Bartholomew's Church, New York.

In Toronto may be mentioned : Miss Williams, Mrs. Norma Reynolds Reburn, Miss Mary E. Nolan, Mrs. H. W Parker, Madame Stuttaford (as voice trainer), and Miss M. H. Smart.

Montreal : Mrs. Jean Harvey.

Brantford : Miss Marie C. Strong.

Brandon, Man.: Miss Lee, teaches in Public Schools and Convent.

Guelph: School for Music on Fletcher System, taught by Miss Gardner Harvey.

Vernon, B.C.: Miss Graham.

Victoria, B.C.: Miss Sharp, Conservatory of Music, also Miss Smith, School of Music. Miss Wegs, Pianist.

Violinists, Organists, etc.

Clench, Miss Nora, Violinist. Daughter of Leon M. Clench, St. Mary's, Ontario. Studied at Hellmuth College, London, Ont. At 13 entered the Leipsic Conservatory, Germany, under Brodsky, the Russian violinist, where she won a special prize for excellence. Was for a time first violinist and leader of an orchestra in Buffalo, U.S.A. Made a concert tour in Europe and played before Queen Victoria at Osborne. Resides in London, England.

Blight, Mrs. H. M., organist, Toronto ; is also a well-known accompanist at first-class concerts, as well as Miss Dallas, A.C.T.M., Mus. Bac. and Miss M. G. Ferguson.

Adamson Dreschler, Mrs., Toronto, who has for some years conducted a small string orchestra of men and women, giving annually a public performance.

Adamson, Miss Lina, and Miss Kate Archer, are also accomplished violinists, living in Toronto.

Street, Miss Evelyn de Latre, daughter of Hon. Wm. Street, Judge and Jurist. Graduate of Royal Conservatory of Music, Leipsic, Germany. An accomplished violinist. Living in Toronto.

Short Sketches of French=Canadian Musicians.

Mme. Marie Louise Emma Cecile Albani, (Gye), is the daughter of Joseph Lajeunesse, of the ancient family of St. Louis, and his wife, Melina Migneault. She was born at Chambly, Que., on the 27th of September, 1847, and was educated at Plattsburg, New York, and in the Sacred Heart Convent at Sault-au-Recollet, Que. From her earliest years, all who heard her sing remarked on the purity and power of her voice and on her musical culture. Her father devoted himself to her musical education in the most conscientious manner, but it was her ambition to study abroad. With this end in view she worked hard for three years, when, by means of the proceeds of a benefit concert, her own and her father's savings, and his salary as an organist, she was enabled to undertake the long-desired journey. In 1870 she appeared for the first time in public at Messina, under the name of Albani. She took this name on the suggestion of her music master, Professor Lamperti, who assured her that "the only representative of the Albani family is a Cardinal, who will never hear of anything so profane as Grand Opera ; and even should he do so, I am sure he would be flattered

by the renown which you will bring to the name." She appeared successively at Malta, at Florence, in London at the Royal Italian Opera in 1872, in St. Petersburg, Paris, Berlin, and other important towns in Europe and the United States of America. It was with pleasure that she revisited Canada, where she was always accorded the warmest of welcomes. In 1878 she married Ernest Gye, Theatrical Manager, and has one son, who is studying for his mother's profession.

Mlle Nita Carritte, born in Nova Scotia, is of both French and English descent. At the age of fourteen she made her debut as a singer in Gilbert and Sullivan's opera "Patience," in which she played the principal part. Her London audiences have always proved most sympathetic and appreciative, and in the United States she is received with enthusiasm.

Mlle Attalie Claire, born in Toronto, has a beautiful, full and flexible soprano voice. To her artistic gifts she owes the honor of having been asked to support Madame Albani and Madame Adelina Patti, in their various American tours. She is now Madame Kaine, of New York.

Mlle Le Boutillier, belongs to a once wealthy family of Gaspé, to whom it would never have occurred that a descendant of theirs would one day win, not only fame, but independence, by the exercise of her talent. By her personal efforts, this sympathetic singer procured the necessary funds to take her to Paris and begin her musical training, which, it is to be hoped, she will be able to continue until her superb voice is fully developed.

Mlle Marie Terroux, of Montreal, is gifted with a most pleasing and sympathetic voice, well worthy of cultivation to the utmost by years of methodical and steady training.

Mlle Celine Marier, of Montreal, studied in Europe and is now settled in Canada as a successful teacher of music.

Mme. E. Lafricain, of Montreal, studied singing under Monsieur Achille Fortier, and in Paris under the direction of her old master, Monsieur R. Bussine. She was well received on her return to Canada, and now devotes herself entirely to teaching.

Mlle Hortense Villeneuve, is one of the most popular and sympathetic of Montreal singers. The *timbre* of her voice is rich, harmonious and true. She is an accomplished musician and has studied in Montreal under Monsieur G. Couture.

Mlle Beatrice Lapalme, of Montreal, belongs to one of the best Canadian families. Her remarkable aptitude for the violin won for her the prize given by Lord Strathcona, which enables the successful virtuosa to spend some years in London studying under the best masters.

Mlle Camille Hone, the youngest of our artists, is a violinist of considerable distinction. She is the daughter of Monsieur Jules Hone, who holds a high place as a composer and professor of the violin in Montreal.

Mlle Victoria Cartier, born in Sorel, is a descendant of the honourable family of Jacques Cartier, discoverer of Canada. She is also connected with the celebrated patriot, Sir George Et. Cartier. At the age of fifteen she was organist in the church at Sorel, and a professor in the College of that town. Carried away by her conception of the ideal, she was attracted at one time to the contemplative life, and wished to join the Carmelite Order; but her health breaking down under the austere and solitary life, she came back to the world, accepted the appointment of organist at the Church of St. Louis de France in Montreal, and bravely recommenced her work as a teacher. But her artist soul was not yet satisfied, and she went to Paris to study under the best masters. During her years of training she devoted herself chiefly to the organ, the piano and the theory of music. Her progress was so rapid that at the end of a year she organized a grand musical evening, on the 24th of June, in Paris itself, in the Hall of the Institute for the Blind, which was favourably reported in the newspapers. To quote from one only of these, the following appeared in the Paris "Vérité":— "Mlle Cartier is both a brilliant pianist and a fine organist. Beyond the mere technical knowledge of her art, which is to be found among most instrumentalists, she responds to the ideal, to the love of beauty for its own sake, and expresses it with the touch of a true artist." Since her return from Europe, Mlle Cartier has occupied herself in familiarising her audiences with the music of French composers—giving recitals in Montreal, Ottawa and the principal towns in the United States. Montreal has not yet forgotten her brilliant performance at the inauguration of the new organ in the Church of St. Louis de France, which was presented to that church when she resumed her position as organist there.

Mlle Franchere, organist and pianist, shows much skill and talent in her method of conducting the special musical services held during the church festivals.

Mme. Adam, who studied under the late Monsieur D. Ducharme, follows in his footsteps in the training of her own pupils with much success.

Mlle Bernadette Dufresne, of Three Rivers, has musical gifts, and a poetic temperament. She has had the advantage of European training, and is now a teacher in her native town.

Mlle Louise Prince, was born in Montreal and received her musical training at Leipsic. At the request of the people of Chicago she opened Stanton College there for the training of pianoforte pupils.

This list of musicians is necessarily incomplete ; but we may name in passing Madame E. Tassé (formerly Madame Kearns), organist at St. Joseph's Church, Ottawa, and Mlle Tassé, also an organist ; both remarkably gifted ; Mlle Herchner (Madame Gault) and Madame Laberge, brilliant pianoforte players.

ANTOINETTE GERIN-LAJOIE.

4. The Drama.

Dramatic Club.

Garrick Club, Montreal.—Composed of men and women ; organized 1897 with the object of following in the steps of the "Montreal Social and Dramatic Club." Has some 500 associates and 30 active members. Expenses of the Club are defrayed by the annual subscription of its members. Presents four plays annually to "members only," besides public performances in aid of hospitals, charities, etc.

Dramatic Schools.

School of Elocution, Oratory, Physical Culture and Dramatic Art, Toronto.—In connection with the Toronto College of Music. Lady Assistants, Miss Mary Berryman and Miss Christina Collins.

Toronto Conservatory School of Elocution.—Miss Maude Masson, Boston Instructor. Two lady assistants.

Monument National, Montreal.—Dramatic School. Has been in existence two years, and promises good results.

Convents.—Nuns compose and produce artistic dramas which are only performed in the Convents by the pupils.

Dramatic Critics and Writers.

Dandurand Madame (Meteore), Montreal.—Wrote "Rancune," and "Ce que pensent les Fleurs," several times produced in public. Also wrote articles on Art in "Le Coin du Feu."

Chadwick, Miss Marion (Mrs. Grayson Smith), Huron St., Toronto.—Wrote "A Double Masquerade," given by amateurs in Toronto 1893. Also a comedy called "Scandal," produced in Toronto and other Canadian towns in 1891–92.

Merritt, Miss.—Wrote historical play, "When George III was King," produced in Toronto by amateurs in 1897.

Curzon, Mrs.—Wrote drama "Laura Secord."

Biographical Notices.

Angelin, Margaret, Toronto.—Daughter of the late Hon. T. W. Angelin, Speaker of the House of Commons. Born in Ottawa, 1870; educated at convents in Toronto and Montreal. Studied for the stage at the Empire School of Dramatic Acting, New York; graduating in 1894. She made her first appearance in New York; has since played chiefly with James O'Neil in "Dr. Jekyll and Mr. Hyde," "Virginius," "Hamlet," "Monte Christo," etc.

Tibbit, Blanche (Blanche Crozier).—Born in Brantford, Ont.

Arthur, Julia.—Born in Hamilton, Ont., in May, 1869, of Irish and Welsh parentage. Her real name is Ida Lewis. When eleven years old she took part in an amateur dramatic club. At fourteen she made her professional debut. Later she studied the violin and dramatic art in England and Germany. Her first New York success was in "The Black Mask." She became a member of Sir Henry Irving's Company and made her London debut in February, 1895, and in 1896 accompanied Irving and Ellen Terry on their Canadian tour. She has written articles for the press on "Stageland," and also composed songs. Married in 1899, Mr. Cheney.

Allan, Miss Viola.—Born in Kingston, Ont.

Vallian, Miss Marie, Toronto.—Actress. Born in Napanee, Ontario, and early in life married William G. Fralleck. After his death she studied for the stage, and made her debut in New York, in "Old Kentucky." In 1896 she appeared at the Garden Theatre, New York, and is a prominent and popular figure on the American stage.

Morrison, Mrs. Charlotte,—Toronto.

Ferguson, Frances Ida.—Born in Toronto. Daughter of Chief Justice Ferguson. Studied for the stage in Wheatcroft Dramatic School, New York.

Mather, Miss Margaret,—Actress. Daughter of John Finlayson. Born at Tilbury, Ont., in 1860, educated in New York and made her debut in 1881. Played Juliet in Chicago, in 1882, with success. Her repertoire includes Rosalind, Imogen, Lady Macbeth, Leah, Julia, Peg Woffington, Mary Stuart, Pauline, Joan of Arc, Constance and Medea.

Keegan, Miss Mary.—Daughter of George W. Keegan, Barrister, Hamilton, Ont. Was born in Hamilton and educated in Convents in Belleville and Montreal. At an early age she showed marked dramatic ability; she completed her studies in Paris, France, and mac her first appearance at the Theatre Royal, Margate. She made her debut in London at the Royalty Theatre. Has toured in Englan with one of Beerbohm Tree's Companies, and in October, 1895, again scored a success in London in "The New Magdalen."

Dramatic Readers.

Alexander, Miss Jessie, Brunswick Avenue, Toronto.—Reader and elocutionist.

Black, Mrs. Agnes Knox,—Reader and elocutionist. Is a native of St. Mary's, Ontario, where she was educated. Was afterwards a pupil of the Neff College of Oratory, Philadelphia, U.S., where she graduated B.E. in 1885; returning to Canada, she devoted herself assiduously to her profession. She married Mr. Charlton Black, and with him visited the United States and Canada in a professional capacity.

Johnson, Miss E. Pauline.—Elocutionist, Reader and Poetess. Daughter of late George Henry M. Johnson, Head Chief of the Mohawk Indians. She was born on the Six Nation Reserve, County of Brant, Ontario, and educated at Brantford Model School. Her poems and readings are on Indian subjects:—"The Death Cry," "The Cry from an Indian Wife," "As Red Men Die," etc. Made her first appearance as reader of her own poems in 1891.

CHAPTER IX.

Nationally Organized Societies.

The National Council of Women of Canada: What It Means and What It Does.

By The Countess of Aberdeen.

(First President of the Council, 1893-1899).

A stranger visiting Canada and making enquiries as to the position, work and opportunities of women in this country generally, and in the various Provinces, would often find his questions answered by his being referred to the National Council of Women; and, having had no previous knowledge of such an organization elsewhere, he might find it difficult for a time to understand its functions and its exact *raison d'être*. In one place he will find the Council organizing agencies for the relief of distress and for co-operation on a common basis; in another he will hear of its erecting a Hospital or starting a Free Library; here it will be introducing a deputation to a provincial Government on the furthering of domestic science and technical education in the public schools; there it will be urging the amendment of the Shops or Factory Acts on behalf of the women workers in shops or factories; he hears of it everywhere in connection with kindly offices on behalf of newly-arrived immigrants, with the patriotic work of the Red Cross Society, with the Victorian Order of Nurses, and with the collection of facts about women's life in Canada intended for publication in the Government Handbook for the Paris Exhibition. The multiplicity of its activities confuse him, and he cannot label it to his own satisfaction.

"Is this Council a *political* organization?" our traveller might ask.

"No; women of all parties belong to its ranks."

"Is it attached to any Church?"

"No; members of all the Protestant Churches and of the Roman Catholic Church work together in the Council, as do also the adherents of the Jewish faith."

"What, then, are its distinctive aims and how can any *esprit de corps* exist in a body formed of so many various and naturally antagonistic elements?"

And, for an answer, a copy of our Constitution is handed to the enquirer, and he is invited further to attend one of our National Council meetings and to hear the report of common work actually accomplished by the combined efforts of the antagonistic elements of which he speaks.

Here is our Confession of Faith :—

"We, women of Canada, sincerely believing that the best good of our homes and nation will be advanced by our own greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the Family and the State, do hereby band ourselves together to further the application of the Golden Rule to society, custom and law."

And here is the pivot on which our Constitution rests, and on which all the work of our Council turns :

"This Council is organized in the interests of no one propaganda, and has no power over the organizations which constitute it beyond that of suggestion and sympathy ; therefore, no society voting to enter this Council shall render itself liable to be interfered with in respect to its complete organic unity, independence, or methods of work, or be committed to any principle or methods of any other Society, or to any act or utterance of the Council itself, beyond compliance with the terms of this Constitution."

Those who formed the Council in 1893 were most solicitous not to frame rules which would savour of red tape, but simply to form an organization which would in every centre of population bring together in common thought and work those who are endeavouring to labour for the welfare of the community, irrespective of creed, political party, class or race.

On these lines twenty-one Local Councils of Women now exist in Canada, from Prince Edward Island in the extreme East to Vancouver Island in the extreme West, and the list of Local Societies and Institutions federated with these Councils, formed for every conceivable object, fill the pages of a respectable sized pamphlet.

These twenty-one Local Councils, together with seven Associations organized on a National basis, are linked together in a National Council, which gathers representatives from all its federated organizations once a year in different cities of the Dominion, to

receive reports, to confer on subjects suggested by its Executive or by the Local Councils, to decide on any combined national action that may be voted desirable, and to recommend lines of work or enquiry by the Local Councils in their several provinces.

"But has this National Council or its Local Councils and Societies accomplished anything beyond meeting to talk?" presses our enquirer.

Our only difficulty in replying to this query is the length of the list we ought to give if we would do our Council justice.

We will, however, select a few instances of work undertaken or carried through by means of the Council, either in its National, Provincial, or Local capacity:

1. It obtained the introduction of manual training and the instruction in domestic science in the public schools of Ontario, and the training of teachers, so that they may be able to give instruction in these arts. It has also given an emphasis to the same movement in other provinces.

2. It has obtained the appointment of Women Factory Inspectors for factories and workshops where women are employed, in the Provinces of Quebec and Ontario.

3. It has obtained the extension of the provisions of the Factory Act to the Shops Act in Ontario as regards the supervision of women workers, and is taking steps to promote the same extension in the Province of Quebec.

4. It has obtained the appointment of women on the Boards of School Trustees in New Brunswick, and the amendment of the School Act so that they may be elected in British Columbia. It has also compiled a report on the regulations and methods of electing members of School Boards in all the seven Provinces in which much variety exists.

5. It has brought about very desirable changes in the arrangements for women prisoners in various places, notably in the City of Quebec, where matrons are now in charge of the women, and young girls are now sent to a separate institution.

6. It has organized in various centres Boards of Associated Charities, or other systems of co-operation in the relief of distress, and is still working in this direction wherever it has opportunity so to do, and has circulated a valuable paper on the problem of the unemployed.

7. It has established Hospitals in some of its smaller centres.

8. It originated the idea of the Victorian Order of Nurses, and has taken a leading part in its establishment in different centres.

9. It has organized Cooking Schools, Cooking Classes, and at Quebec is helping in the formation of a Training School for Domestic Servants.

10. It has spread sanitary knowledge, especially by means of Health Talks for Mothers, given by physicians in Montreal. This has been specially successful both amongst the French and English mothers.

11. It has held an enquiry all over the country into the circulation of impure literature, and has been able to do something to lessen it already, as well as to warn parents and teachers as to the very great danger that exists in this direction. It hopes to be able to do more by legislation and by the circulation of healthy and interesting literature.

12. It inaugurated the National Home Reading Union to promote habits of good and systematic reading, and this Union is making most satisfactory progress.

13. It instituted enquiries into the conditions surrounding working women in several centres, and urges on its members various methods whereby they may work for their amelioration.

14. It conducted an enquiry in all the Provinces into the Laws for the Protection of Women and Children, and laid certain recommendations before the Minister of Justice, which he adopted when bringing in amendments to the Criminal Law in 1899. These amendments did not become law because of lack of time for their final consideration, but the Council has again pledged itself earnestly to support their adoption.

15. It is earnestly concerning itself in the care and treatment of the aged poor, and also of the feeble-minded.

16. It calls on all its members to unite in efforts for the protection of animal and bird life from useless destruction in the interests of fashion.

17. Through one of its affiliated societies it is endeavoring to plan for the better care and wiser distribution of women immigrants than has hitherto been possible, and in the case of the Doukhoborts it has provided the women with materials for carrying on home industries and other much-needed assistance for their first winter in Canada.

18. It is pledged to co-operate with medical authorities in

urging immediate measures to be taken to check the ever increasing ravages of consumptive diseases in this country; to spread knowledge on the subject, and bring responsibility home to individuals.

19. It desires to promote the systematic instruction in Art Design adaptable to Industries and Manufactures, as opening up a field full of opportunities for women.

20. On several occasions the pressing needs of the women and children of a city partially destroyed by sudden fire, have been relieved at a few hours' notice, by the combined action of a Council of women in a neighbouring city, whose organization gave it the opportunity to render prompt and efficient help.

21. At the desire of the Red Cross Society, it is now organizing Branches of this Society all over Canada, for the relief of sufferers in the War.

22. At the request of the Dominion Government it has compiled this Hand-book of information on matters relating to Canadian women and their work, for publication and distribution at the Paris Exhibition, at the expense of the Government.

I might prolong this list indefinitely were I to record the great variety of local efforts which have been made by our Local Councils for the promotion of some reform or the furtherance of some scheme approved by all the affiliated Societies. But I forbear. I would only desire here to point out how very much easier it has been found in many cases to carry some reform into effect when it has the joint support of workers from all churches and all sections, instead of being, perhaps, considered the hobby of one Society.

And now having proved that the National Council does something more tangible than mere talking, let me claim for that mere talking a value of its own. During the six and a half years since the Council was formed, the Conferences which it has organized between workers from all parts of the country have been full of helpfulness and suggestiveness. I will quote a few of the subjects of such Conferences :—

"What Women may do in Agriculture ;" "The duty of Canadian Women in regard to the Voting Privileges already accorded to them ;" "The Problem of Domestic Service ;" "The Development of National Literature in Canada ;" "Mothers' Unions ;" "The place of an Educated Mother in the Training of her Children ;" "Infant Mortality and its Causes ;" "The Care of Female Prisoners ;" "How to Read and What to Read ;" "The Problem of the

Unemployed ;" "The Importance of the National Council in Fostering and Developing the Patriotism of Canadian Women ;" "Food and Recreation in Relation to Intemperance ;" "The Development of Art Feeling in Canada ;" "Humour as it affects Character."

Conferences, similar in character, have been held by most of our Local Councils, and we have reason to believe that the exchange of information and opinion on these and many other subjects of practical interest has done much to bring our members together and to make them understand one another's point of view, besides increasing their knowledge and usefulness. It seems to be almost too good to be true that the Council should be able to report such results from its six years' work, for most of us remember the many doubts expressed at the outset as to the vitality of the movement. Those doubts are now laid to rest and we thank God and take courage. One great reason for the progress of the Council lies in the character, ability, earnestness and wise judgment of the women who have acted as officers of both the National and Local Councils. In my capacity of First President of the Council, I can speak from personal knowledge and experience, and I can truly say that never was there a movement more blessed in its pioneers, nor a President more loyally and efficiently supported by her colleagues. The standing of the Members of our Council was well brought out at the International Congress of Women in London in 1899, where some forty of them were present, and where they won great credit for the part they took in the discussions of the Congress and in business deliberations with members of Sister National Councils. And so we believe that the National Council of Women of Canada has amply proved its right to exist, and we trust that it will never give its good friends, who have stood by it, reason to regret their support.

We remember gratefully the valuable support given to us by many of our leading public men, and the words of encouragement they have spoken to us and about us from time to time ; and I venture to close this little description of what the Council means by quoting from some of them, choosing for this purpose representatives of different churches and different political parties.

One of our earliest and staunchest friends was the late regretted Premier of Canada, the Right Hon. Sir John Thompson, who heartily endorsed the formation of the Council. At our first Annual Meeting, he said :—

"Let me say that no class in this country could appreciate "more than public men the benefits that are aimed at in this move- "ment. One other great and inevitable result will be that besides "helping forward all the charitable institutions in the country, it will "bind ogether in sympathy and closer citizenship those who are in- "terested in charitable work, it will take them out of the influence of "the thousand and one influences which divide our people. Any "movement which tends to bring together the people of the various "provinces, of different opinions, politics and beliefs, will be patriotic "in its aim and in its work, and divinely blessed in its results.

"I tender all the congratulations which it is in my power to "express, in regard to the patriotic tendency of the deliberations of "the Conference, which declare for the consolidation of the Cana- "dian people, and for teaching the young the value of their country, "and training them to love and serve their country as they ought to "do. For these reasons I have the greatest pleasure in seconding "this resolution ; and on behalf of the public men and private citizens "of this country, I extend to you, the women of this Council, our "neartiest congratulations and our determination to co-operate in "this good and noble work."

At a subsequent Annual Meeting at Montreal, the present Premier of the Dominion, the Right Hon. Sir Wilfrid Laurier, G.C.M.G., gave a similar testimony :—

"Le Conseil des Femmes du Canada a fait beaucoup pour "opérer la rapprochement des éléments épars qui forment la famille "canadienne. Je dis la famille canadienne, et je le dis à "dessein. Car sans doute, nous, de race française, n'avons "pas l'intention de rien oublier. Nous voulons conserver nos "vieilles coutûmes et surtout cette belle langue que nous "tenons de la France, cette langue de Racine, de Molière, de Victor "Hugo. Mais tout en voulant rester nous-mêmes, et réclamer en "même temps notre part de droits, de justice, de liberté et de soleil, "et ce que nous demandons pour nous, de tout cœur nous voulons "l'accorder aux autres. Nous voulons que nous tous apprennions à "nous connaître, à nous respecter dans notre diversité et dans notre "union. Mesdames, s'il est un pouvoir qui puisse faire s'opérer, "je ne dirai pas ce changement, mais qui puisse faire arriver cette "bonne œuvre à bonne fin, c'est certainem ent le Conseil des "Femmes."

I also take an extract of another speech of Sir Wilfrid's at a subsequent gathering :—

"I am here to testify that this Council of Women, which is "only two years old, has already achieved a very great deal. My "friend, Mr. Foster, struck the right key when he remarked that if "the National Council had done nothing else than to bring together "women from the East and from the West, they had done a great "deal towards the unification of this country with its diverse races "and creeds. Her Excellency said that one aim, one purpose, one "object which the National Council had was to smooth away ancient "feuds and rancours. What nobler work can there be than that? "What we want in this country above all things, if we are to become "a nation, as with God's help we shall, is to have peace, harmony "and union amongst all the heterogeneous elements which the Provi- "dence of God has brought into this fair country. For this I look "above all things to the hand of woman, and you will agree with me "that the hand of woman was made for union."

Having quoted from two Premiers, I will further add some extracts from a few more speeches.

The Hon. G. E. Foster, Minister of Finance in the Conservative Government :—

"If there were no other result than the gathering together of "thoughtful and active women from one end of this country to the "other, that would be a sufficient excuse for the existence and for "the continued work of this organization. I hold that there is no "influence more effective in the direction of binding the country to- "gether, and tending more to elevation and growth, than the simple, "common knowledge that one person obtains of another in the course "of joint work and joint enterprise. The very fact that a lady liv- "ing in Victoria has met a lady who lives in Halifax, and has "exchanged views with her about some public or social question in "which the sympathies of both of them are interested, constitutes a "bond which adds not only to the pleasure, but to the goodness of "life, and to the goodness of work for the common object. The "planting of societies in all the principal centres of this country, and "the drawing into those societies in the different centres of the best "women from all classes and religions and races, and making them "acquainted with each other by an acquaintanceship which after- "wards cements itself into friendship and intimacy on the line of a

"common purpose and a common work, cannot but be of the great-
"est benefit, not only to the individuals, but to the country at
"large. If nothing other or better than this was accomplished by
"this National Council of Women, it would certainly be full warrant
"for its existence, and would entirely justify us, who are not
"privileged to be its members, in giving it the fullest support and
"the heartiest sympathy that we possibly can."

The Hon. W. S. Fielding, Minister of Finance in the Liberal Government :—

"If the National Council of Women of Canada had done
"nothing more, it has done a great thing in organization work,
"something to make the people proud. We had many societies
"doing some kind of work, but we never knew before the number
"of these societies, and the enormous extent of their good work;
"and so by merely giving statistics and showing the great power
"for good wielded by women in that way, we are made to feel
"what women are doing for the development of Canada. Men have
"the advantage of meeting one another ; if they did not meet to-
"gether and have personal conference they would be unable to
"carry on their affairs ; a meeting of Parliament is a great force
"and power for good ; and so with the representatives of the women
"of Canada. It is a power for good, though you do not see it in
"statistics. The power of organized womanhood cannot be over-
"estimated. Some of the movements are brought about by
"individual organization, but when they meet in the National
"Council of Women, they bring together all their forces for good.
"I was much struck by what Sir John Thompson said about having
"women of different creeds and different nationalities to meet
"together. There is so much in business and in political and relig-
"ious life to separate us, that every great organization which brings
"the minds of women together is a great power for good in
"Canada."

The Hon. Sir Charles Hibbert Tupper, K.C.M.G., Minister of Justice in the last Conservative Government:

"Until a short time ago I knew so little of the real purposes
"and objects of the Council, that I confess on one or two occasions
"I expressed grave and serious doubts of its usefulness; but the
"man would be dull indeed, and the woman too, if I may say so,
"who, after hearing the interesting account given us to-night,

" would not be convinced, not only that the purposes of the Council " are good, but that none of the purposes or objects are questionable " in the slightest degree. This National Council, I rejoice to " know, represents all the Provinces of the Dominion of Canada. " Through its influences representatives are brought together in " place after place and this cannot fail to result in the welfare and " benefit of Canadians as a whole. Every impulse within me beats " in unison with your purposes and aspirations as indicated by the " various items in your programme. Such addresses as we have " heard, breathing of Canadian nationality and Canadian sentiment, " appeal to every man in the room to-night, and to the larger majority " in Canada to-day. We have to be moved like other people. Once " it fell to our lot to be roused together to realize that we were " really one people with a common lot, by threatened danger in our " own country. I refer to the incipient rebellion in the North-" West, which perhaps more than anything else, since 1867, " operated to bring the people of Canada together in true sympathy " and brotherhood. And again that feeling was played upon. And " I say to you, that above and beyond these incidents in this young " country's history, there is nothing that can surpass the united " efforts of such a body of women as the National Council of " Women of Canada, brought together to consult over things for " the good of the people at large."

The Hon. David Mills, Minister of Justice in the Liberal Government:

" This is the first Council of Women I have ever had an oppor-" tunity of attending, and I regret this exceedingly. The Councils " are going about doing good. They are seeking what there is in " the condition of man and woman that requires improvement, and " that work they are intelligently accomplishing. I am glad, " therefore, that what is now undertaken will be more widely " expanded, and that many things regarded beyond the reach of " reform will be found practically accomplished. I shall give my " most earnest attention to certain matters which the Council has " brought before me, and I am sure I shall receive the aid and " co-operation of the Council before Parliament meets. These " things are of value, and I have been induced to research in other " quarters as to what is required. I feel sure that this Council of " Women will do great and beneficial service to the moral and social " well-being of the people of Canada."

The Hon. Clifford Sifton, Minister of the Interior:

"I am here to-night because I esteem the service of your "Council. I can say that I know of no more perfect organization "than this Council, and I express the strongest hope that the "organization may not fall away from its present condition, but may "increase in its power for good. I recognize the inestimable value "of any social force that is constitutionally and persistently on the "right side. Ladies may often meet with a great deal of discour-"agement in an organization of this kind. Sometimes ladies come "to wait upon me and want something done, and when they have "gone away, I have often thought that they must be discouraged "and think it useless to carry on the work. It would be the "greatest mistake to think that it would be no good for you to per-"severe because you do not get an immediate response. Take my "word, every time you come you make an impression, and the "time is coming when you will accomplish your object."

The Hon. Sir Louis Davies, K.C.M.G., Minister of Marine and Fisheries:

"I sympathize with your efforts, but some of the subjects "before you I have not studied, and I cannot say that I am more "than 'friendly' to them; but I do sympathize with you for one "special reason. I remember years ago listening to a speech of a "great man, who said: 'I have not always believed in Mr. Glad-"stone, I have differed from him, but I have always had a warm "heart for him, *because his face was always turned towards the* "*light.*' Now, I do not agree with everything you have down on "your Agenda, but I sympathize with you because your faces are "turned towards the light, and I believe by mutual discussion, "year by year, you will make steady advances which will enable "you to reach success."

The Hon. G. Ross, Premier of Ontario:

"The National Council of Women, as I understand it, is not a "distinct organization, but rather a consolidation, or a mobilization "of all existing organizations in the country; it does not demand "any domestic or political revolution; it does not propose a re-"classification of sexes, or races, or creeds. It is certainly, in my "opinion, a noble work, a patriotic work, and a work which will "meet with the sympathy of every Canadian who loves his coun-"try. About a year ago I read that the Women's National Council

"had appointed a Committee to wait on the Government of "Ontario to ask them to legislate so that industrial training and "domestic economy might be introduced in the schools of Ontario. "I learned this afterwards in a more practical manner, for such "a Committee waited on me. It will be satisfactory to you to "know that what the Committee asked for is now on the statute "book of the Province. Another request was made, that a woman "be appointed as Inspector of Factories and Shops where girls "are employed. That also is now the statute law of Ontario. "These are indications of the patriotic and sympathetic work and "disposition of the Council."

Hon. George Murray, Premier of Nova Scotia :

"I must make the candid confession that, until lately, I had "little idea of the aims and objects which the Council had in view. "And I desire to be equally candid when I say, that after a perusal "of your Constitution and Report, I have been impressed by the "keen and practical discussions which you have held on important "measures of reform. I was naturally at first under the impres- "sion that the Women's Council indulged in a great deal of talk "and accomplished very little of a practical nature, and, without "very much thought on the matter, I somehow had the opinion "that the matters of reform which engaged the attention of the "Council were of an ideal and impracticable character. But a "glance at your Reports dispelled both these delusions—for delu- "sions they certainly were—and I am surprised to find this Society "grappling with problems which years ago should have received "the deep and earnest attention of our Legislatures. May I be "permitted to suggest that a more general distribution of your "Reports should be made. It is not enough that the friends of "the Society should be made aware of the earnest and substantial "work which you are accomplishing. I fear there are too many "people in Canada who, for lack of knowledge respecting the "National Council, are not giving you that support and encour- "agement which you deserve, and which would gladly be given "if they were more familiar with the noble work in which you "are engaged. I am pleased to see that your Council has been "strengthened by the union of the various organizations which "have been formed in various parts in Canada. This union must "greatly add to your strength, as it gives you the advantage of the

"collected wisdom and energy of the brightest women of Canada, "who have, from years of enthusiastic work, obtained a knowledge "of how best to direct the centralized operations of this Society in "the most effective manner."

The Bishop of Ottawa:

"The true test of all good work is that it shall be enduring, "that it should continue long after its origin and after its first "promoters have been removed. I feel no doubts as to the "growth and progress of the National Council of Women of "Canada. That growth and progress, we all recognize, is dis-"tinctly for the benefit of the country."

Archbishop O'Brien of Halifax:

"We have been following your work with sympathy, and I "may say that we see much to admire in the work that has been "done. I feel sure we all appreciate it, and hope still greater "good will follow. There is a wide field for your operations—a "field so wide that you may work in it for a number of years "without encroaching on the ground which the ruder and coarser "element of humanity regards as its own. I feel pleasure in "asking you to adopt this resolution:

'That this public meeting do record its sense of satisfaction at "the success which has attended the patriotic work of the National "Council of Women of Canada, and desires to wish it continued "and ever-increasing usefulness.'"

The Rev. W. T. Herridge, D.D., of St. Andrew's Presbyterian Church, Ottawa:

"This gathering is under the auspices of the National Council "of Women of Canada, in connection with whose name the word "*failure* becomes an utter impossibility. The National Council "has been the subject of criticism. Intelligent criticism is neither "feared nor resented, and I do not suppose the National Council "makes any claim to be infallible. I do not hesitate to say it "has already done a work which deserves the gratitude and chal-"lenges the admiration of every true Canadian."

Rev. John Potts, D.D., of the Methodist Church in Canada:

"I have been profoundly interested in your last year's report—"interested in the variety of topics, in the ability of presentation "and in the possibilities wrapt up in the National Council of "Women of Canada. And yet I feel to-night, with my conserva-

" tive leanings, that it is a bold thing for me to stand on this plat-
" form. One of two things must be happening, either that I am
" getting reckless in my old age, or that I am learning to reform.
" We of the male persuasion may as well look on the inevitable. If
" the ladies by their faith and their perseverance have broken down
" the walls already, they will take the city."

Rev. Father Ryan, Toronto:

" I appear before you to-night as a very humble representative
" of His Grace Archbishop Walsh of Toronto. He charged me
" first to express as strongly as I could his deep appreciation and
" sympathy with the splendid work done by the National Council
" of Women of Canada. That work has his cordial approval
" and blessing. Our Archbishop is a prelate of large views and
" generous and kindly impulses, and he wishes to emphasize the
" fact that he is in cordial co-operation with the aims and views
" and intentions of this National Council. He knows, as a Cana-
" dian and a lover of Canada, that in this country of mixed races
" and diverse religious beliefs there may be here and there little
" inequalities and asperities that have to be removed, and he sees
" the great and marked powers of this National Association to
" equalize and to remove these little social and religious inequalities
" which interfere with that union of minds and hearts that His
" Grace wishes in this Canada of ours. He sees, as reading the
" signs of the times, that this work of social union and social unify-
" ing is especially the work of the women of Canada. . . . . .
" And this we see is the aim and contention of the National Coun-
" cil of Women of Canada—conciliation of all classes and creeds,
" conciliation without compromise, and conciliation that will lead to
" a union of minds and hearts."

It will be noted in the extracts I have given that the power possessed by the Council for promoting *unity* has been specially emphasized, and too much emphasis cannot be laid upon it from the point of view of the leaders in the Council movement. It is, indeed, its very essence.

Mrs. Drummond, who has acted as convener of the Committee responsible for the compilation of this handbook, once put this great ideal before us in words so eloquent, that I cannot refrain from repeating them as the best possible summing up of the whole matter:

"And touching upon this word, 'Unity,' we do indeed strike "the key-note of our Council :—that unity, which is the pre-sup- "position and the goal of science, of philosophy, of theology, is also "the ruling idea of our Council, and the mark towards which it "strives.

"Unity of aim, transcending all difference of thought and "of opinion. Unity of standard, replacing forever that divided "ideal which, proclaiming purity to the woman, but to the man, "truth and honor and strength, does in effect make the man less "manly, and the woman less womanly, and proves its fallacy by "causing half the sins and miseries of life. Unity of life, whereby "it shall no longer be falsely divided into secular and religious, "sacred and profane, but shall in all its parts be inspired by the "consciousness of a Divine purpose which, realizing itself under "the myriad aspects of nature, and in all the life of man, inform- "ing all things, transforming all things, shall in the end subdue "all things unto itself. A unity transcending all difference, com- "prehending all peoples, and nations, and tongues, in whose infinite "embrace all shall at last be harmonized and reconciled :—this is "the Council idea ; this the principle that inspires it, and the end "towards which it strives."

From the foregoing it will be seen that the Canadian Women's Council has had the great advantage of working from the outset with the sympathy of many of the men of most weight in the country, who have treated the representations made to them by the Council with that consideration which has given an added sense of responsibility to our members. When people feel they possess a real influence in affairs, they have little temptation to be aggressive, and the policy and fixed principle of our Council have been to trust the men, and to endeavor ever to work in co-operation with them towards the aims we have in view ; we have found this policy to be the truest, and we have found our confidence rewarded.

ISHBEL ABERDEEN.

Haddo House, Scotland, February, 1900.

PRESIDENT OF THE NATIONAL COUNCIL
and some Members of the Committee of Arrangements.

Compilation

By Miss Helen R. Y. Reid.

National Council of Women of Canada.

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PRESIDENT.

Lady Taylor, Toronto.

ADVISORY PRESIDENT.

The Countess of Aberdeen.

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Manitoba	Mrs. McEwen, Brandon.
Assiniboia	Mrs. Flood Davin, Regina.
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British Columbia	Miss Perrin, Victoria.

EX=OFFICIO VICE=PRESIDENTS.

(Presidents of Local Councils and Affiliated Societies.)

TREASURER.

MRS. HOODLESS, Eastcourt, Hamilton.

RECORDING SECRETARY.

MRS. WILLOUGHBY CUMMINGS, 44 Dewson Street, Toronto.

CORRESPONDING SECRETARY.

MISS TERESA F. WILSON, Central Office, Ottawa.

There are twenty-one Local Councils and seven Nationally Organized Societies in affiliation.

Toronto Local Council, with seventeen Federated Societies. President, Miss Carty ; Corresponding Secretary, Miss Cayley.

Hamilton Local Council, with twenty-two Federated Societies. President, Mrs. J. M. Gibson; Corresponding Secretary, Miss Harris.

Montreal Local Council, with twenty-seven Federated Societies. Organizing Committee representing President, Mrs. Drummond Mrs. Cox, Madame Thibaudeau, Mrs. Bovey, Mrs. Learmont, Mrs. H. C. Scott, and Corresponding Secretary, Mrs. Walton.

Ottawa Local Council, with thirty-one Federated Societies. President, Mrs. Edward Griffin ; Corresponding Secretary, Mrs. McLeod Stewart.

London Local Council, with thirteen Federated Societies. President, Mrs. Boomer ; Corresponding Seeretary, Mrs. E. N. English.

Winnipeg Local Council, with fourteen Federated Societies. President, Mrs. G. Bryce ; Corresponding Secretary, Mrs. G. Parker.

Quebec Local Council, with seven Federated Societies. President, Madame Routhier ; Secretaries, Mrs. Geggie and Mlle. Routhier.

Kingston Local Council, with fifteen Federated Societies. President, Mrs. Fraser ; Corresponding Secretary, Miss Machar.

St. John Local Council, with twenty Federated Societies. President, Mrs. R. Thomson ; Corresponding Secretary, Miss F. E. Murray.

Halifax and Dartmouth Local Council, with seventeen Federated Societies. President, Mrs. C. Archibald ; Correspondiug Secretary, Miss A. P. Fitch.

West Algoma Local Council, with thirteen Federated Societies. President, Mrs. Frank Gibbs ; Corresponding Secretary, Mrs. T. S. T. Smellie.

Victoria and Vancouver Island Local Council, with twenty-eight Federated Societies. President, Miss Perrin ; Corresponding Secretary, Mrs. Galletly.

Vancouver Local Council, with fourteen Federated Societies. President, Mrs. McLagan ; Corresponding Secretary, Mrs. Charles S. Finch.

Regina Local Council, with six Federated Societies. President, Mrs. Beneke ; Corresponding Secretary, Mrs. Goggin.

Vernon, B.C., Local Council, with five Federated Societies. President, Mrs. Fraser Cameron ; Corresponding Secretary, Miss B. Henderson.

Brandon Local Council, with ten Federated Societies. President, Mrs. D. McEwen ; Corresponding Secretary, Mrs. Kirchhoffer.

Rat Portage Local Council, with thirteen Federated Societies. President, Mrs. McKay ; Corresponding Secretary, Mrs. Robinson.

Charlottetown, P.E.I., Local Council, with fourteen Federated Societies. President, Mrs. Anderson ; Corresponding Secretary, Mrs. C. C. Gardiner.

Nelson, B.C., Local Council, with eleven Federated Societies. President, Mrs. Robertson ; Corresponding Secretary, Mrs. Day.

New Westminster, B.C., Local Council, with twelve Federated Societies. President, Mrs. A. J. Hill ; Corresponding Secretary, Mrs. C. S. Young.

East Pictou County Local Council, with seven Federated Societies. President, Miss C. E. Carmichael ; Corresponding Secretary, Miss A. Murray.

The seven Nationally Organized Societies in affiliation are : **The Woman's Art Association of Canada; the Girls' Friendly Society of Canada; the Dominion Woman's Enfranchisement Association; the Dominion Order of the King's Daughters; the Aberdeen Association; the Victorian Order of Nurses; the National Home Reading Union.**

Standing Committees

Appointed to deal with the following subjects.

Laws for the Better Protection of Women and Children.—Convener, Mrs. O. C. Edwards, Montreal.

Pernicious Literature.—Convener, Mrs. Woodruffe, Hamilton.

Custodial Care of Feeble-Minded Women.—Convener, Mrs. C. Yarker, London, Ont.

Care of the Aged Poor.—Convener, Mrs. Willoughby Cummings, Toronto.

Finance.—Convener, Mrs. Hoodless, Hamilton.

Immigration.—Convener, Mrs. Cox, Montreal.

Press.—Convener, Mrs. Willoughby Cummings, Toronto.

Raising of Loan for the Doukhobor Women.—Convener, Mrs. Fitz-Gibbon, Toronto.

Aid for the Transvaal Contingent.—Convener, Lady Taylor.

Bureau of Information.—Convener, Lady Taylor.

Committee of Arrangements for the Canadian Women's Handbook prepared for the Paris Exhibition.—Convener, Mrs. George A. Drummond, Montreal.

The Women's Christian Temperance Union in Canada.

The first Women's Christian Temperance Union was organized in Canada at Owen Sound, Ontario, in the summer of 1874. There are now Unions in every Province, and British Columbia, Manitoba, Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island, each have a Provincial Union, auxiliary to the Dominion Union. The North-West Territories have local organizations, and plans are maturing for the formation of a Territorial Union.

The Dominion Union was organized in Montreal, October 20th, 1883, at a Conference of Ontario and Quebec Provincial Unions, and the first Convention was held in Ottawa, February, 1885, the late Mrs. Letitia Youmans being President, Mrs. Tilton of Ottawa, Corresponding Secretary, and Mrs. Judge Steadman, Fredericton, Treasurer.

There are now 505 Unions in Canada, with a paying membership of 10,886, but many more names are enrolled. The present officers are: Mrs. Annie O. Rutherford, Toronto, President; Mrs. Edith J. Archibald, Halifax, Vice-President; Mrs. Emma R. Atkinson, Moncton, Corresponding Secretary; Mrs. Elizabeth W. McLachlan, Montreal, Recording Secretary; Mrs. Odell, Ottawa, Treasurer.

The great purpose of the Union is the protection of the home, by individual pledges to total abstinence, by educating the young, by creating and fostering temperance sentiment, and by securing the total Prohibition of the Liquor Traffic throughout the Dominion.

In order to obtain more thorough and systematic co-operation

in the advancement of the aims of the Society, the work is divided into "departments," at the head of which a woman is placed, who is expected to become a "specialist" in that particular branch of the work and to devise plans and means for the carrying out of the same by superintendents of similar departments in the Provincial and Local Unions. It is largely to this "unity of purpose" and to "agreement in prayer" that the great success of the W.C.T.U. is due.

The following is a list of the departments of work undertaken by the Society :—Peace and Arbitration; Scientific Temperance Instruction; Heredity and Health; Purity; Foreign Work; Exhibitions and Fairs; Raftsmen and Lumbermen; Legislation and Petition; Franchise; Flower, Fruit and Delicacy Mission; Bands of Mercy; Sailors; Fishermen and Lighthouse Keepers; Soldiers and Militia; Railway Employes; Houses of Entertainment and Coffee Houses; Evangelistic; Kitchengardens; Narcotics; Prisons; Stations and Jails; Curfew Bells; School Savings Banks; Systematic Giving, etc., etc. Under these and other heads more than thirty Homes, "Sheltering Arms," "Little Girls' Homes," "Sailors' Rests," etc., are operated; and numerous other relief and rescue institutions, of which no reports have been received.

The "Woman's Journal," the National organ, published in Toronto by Mrs. Rutherford, Dominion President, is of incalculable value in forwarding the Society's work. The "Polyglot" petition, with the signatures of nearly eight millions (67,000 being Canadian), was presented to the Dominion Government on May 3rd, 1898, presentation of petition being by Mrs. Alexander, of Ottawa, and the address by Mrs. Atkinson, Corresponding Secretary.

Provincial Unions.

Ontario Unions, 240; Members. 5,597; President, Mrs. M. R. Thornley, London; Cor.-Sec., Mrs. Wiley, Richmond Hill.

Quebec Unions, 105; Members, 2,167; President, Mrs. Sanderson, Danville; Cor.-Sec., Mrs. McLachlan, Montreal.

Manitoba Unions, 43; Members, 834; President, Mrs. George Stewart, Winnipeg; Cor.-Sec., Mrs. A. B. McKay, Winnipeg.

British Columbia Unions, 16; Members, 399; President, Mrs. Lamb, New Westminster; Cor.-Sec., Mrs. Cunningham, New Westminster.

Nova Scotia Unions, 43; Members, 876; President, Mrs. Chesley, Lunenburg; Cor.-Sec., Mrs. Whitman, Canso.

New Brunswick Unions, 44; Members, 761; President, Mrs. D. McLeod, Newcastle; Cor.-Sec., Mrs. Atkinson, Moncton.

Prince Edward Island Unions, 9; Members, 200; President, Mrs. C. W. Strong, Summerside; Cor.-Sec., Mrs. Holman, Summerside.

North-West Territories Unions, 7; Members, 102; President, Mrs. A. B. Bulyea, Regina, Supt.

Young Women's Christian Temperance Union.

Besides the work of the Women's Christian Temperance Union work is done in Canada by the Young Women's Christian Temperance Union. It works along the same lines and with the same object as the W.C.T.U. The Dominion Superintendent is Mrs. A. B. Reede, Teeswater, Ontario. There are 27 "Y" Unions in Ontario, with a membership of 806; Miss Charlotte Wiggins, Superintendent. Quebec has eight "Y" Unions; Mrs. J. M. Nutting, Waterloo, Superintendent. New Brunswick has five "Y" Unions. Nova Scotia has six "Y" Unions, with a membership of 291; Miss E. E. Smith, Windsor, Superintendent. Manitoba has three "Y" Unions; Mrs. Kate Marwood, Winnipeg, Superintendent. Prince Edward Island has two "Y" Unions; Miss Annie Johnson, Charlottetown, Superintendent. Total number of Unions, 49.

Other Temperance Associations.

There are also two other Temperance Associations in Canada, the Royal Templars and the Good Templars, each having a mixed membership of men and women, being, however, less numerous than the Women's Unions.

The Young Women's Christian Association of Canada.

The Young Women's Christian Associations of Canada, now twenty-two in number, were nationally organized in 1893 for the purpose of more effectually promoting the objects of the Associations, viz.:—The advancement of the spiritual, intellectual, physical and social condition of young women. Biennial conferences are held. Affiliation with the World's Association was accomplished in 1895.

Official Organ—"The Young Woman's Gazette." Travelling Secretary—Miss B. Ross, B.A. Representative in the University Settlement, Calcutta, India, Miss G. R. Rouse, B.A.

In almost every City of the Dominion where Young Men's Christian Associations exist, there are Auxiliary Ladies' Committees, who help socially and in many other ways to benefit the members.

Place and Date of Formation.	Homes.	Schools and Classes.	Evangelistic Department.	Library and Employment.	Relief and Other Work.
Toronto, Ont., established 1873. Sec., Miss Drummond.	Boarding Home for 56. Southern Branch Home.	Domestic Science and School of Cookery.	"I Will Trust" Club.	Library, Reading Room, and Employment Bureau.	Relief Work.
Toronto Y.W.C.G., 1877(m. 859). Sec., Miss Bambridge.	Summer Outing Home.	47 Education Classes, 40 Teachers, 733 Pupils.	Bible and Mission Study. Gospel Services. K.D. White Shield Band.	799 Books.	
Montreal, Que., 1873. Sec., Miss Tenney.	Boarding Home for 75. In 1899 775 admitted. Working Girls' Home. In 1899, 364 admitted, 166 placed.	Education Classes, 383 Pupils. School of Cookery, 208 Classes, 145 weekly attendance. Sewing School. Kitchen Garden Classes.	Weekly Prayer Meeting. King's Daughters.	500 Books. Employment Bureau.	Jail Service. 975 visits of Bible Woman. Mothers' Meetings. Day Nursery. Admissions, 9,004; daily average, 25.
Ottawa, Ont., 1892. Sec., Miss Wright.	Boarding Home. In 1899, 217 admitted. Noon rest and Lunch Room.	Education Classes. Domestic Science.	Religious Work.	500 Books. Employment Bureau.	
London, Ont., 1889. Sec., Miss Kirkpatrick.	Summer Outing Home. Lunch Room.	Education Classes.	Religious and Social Work.	360 Books. Employment Bureau.	
Hamilton, Ont. Sec., Miss Gilfillan.	Boarding Home. Lunch Room.	Education Classes. Cooking School. Kitchen Garden Classes.	Religious Work.		North End Branch and Junior Work.

WORK.—Continued.

Place and Date of Formation.	Homes.	Schools and Classes.	Evangelistic Department.	Library and Employment.	Relief and Other Work.
Brantford, Ont. Sec., Miss McKenzie.	Boarding Home. Noon Rest and Lunch Room.	Education Classes.	"I Will Trust" Club. Bible Classes.		
Peterboro, Ont. Sec. Mrs. Lewis.	Boarding Home.	Education Classes.	Religious and Social Work.	Reading Room. Employment Bureau.	
Halifax, N.S., 1873. Pres., Mrs. McPherson.	Boarding Home. In 1899, 54 admitted. Young Girls' Home.	Education Classes.	Bible Class.	Employment Bureau.	Hospital, Asylums and Prison visiting. Travellers' Aid.
Kingston, Ont., 1885. Sec., Miss Drennan, M.D.	Lodging Room for needy strangers.	Education and Kitchen Garden Classes. Free Kindergarten. School Domestic Science, 40.	Bible Classes.		Mothers' Meetings.
Quebec, Que., 1875. Sec., Mrs. Dean.	Boarding Home for 25. In 1899, 193 admitted.		Prayer Meetings.		Hospital, Jail and District visiting. Old Ladies' Home Department.
Victoria, B.C., 1893. Sec., Miss Carr.	Boarding Home.	Education Classes.	Religious and Social Work.		
Winnipeg, Man., 1897. Pres., Mrs. Aikens.		Education Classes.	Bible Class and Sunday Service.		
Vancouver, B.C., 1898. Sec., Miss Rhodes.	Boarding Home.			Employment Bureau.	Travellers' Aid.
Calgary, Alberta. Sec., Mrs. Loughced.					

Officers of the Young Women's Christian Association of Canada:

Mrs. John McDougall, President.....Montreal.
Miss Blackburn, Treasurer .....Ottawa.
Mrs. Chas. B. Miles, Rec. Sec .....London.
Mrs. R. McConnell, Cor. Sec.....363 Besserer St., Ottawa.

Provincial Vice-Presidents:

Ontario.....Miss Winnifred J. Macdonald, Toronto.
Quebec.....Mrs. J. F. Stevenson, Montreal.
British Columbia.....
Manitoba .....Mrs. Parker, Winnipeg.
North-West Territories.....Mrs. Lougheed, Calgary.
Nova Scotia .....

University Associations:—Toronto University; Toronto Medical College; McGill University, Montreal; Queen's College, Kingston; Dalhousie College, Halifax; Mt. Allison Ladies' College, Sackville.

Scattered Members' Branch:—Secretary, Miss Togie.

Canadian Branch of the International Order of the King's Daughters and Sons.

The Order is an interdenominational religious organization. Its aims and purposes are the development of spiritual life and the stimulation of Christian activity. The conditions of membership are as follows: "Any person may become a member of the Order whose purposes and aims are in accord with its objects, and who holds himself or herself responsible to The King, Our Lord and Saviour Jesus Christ."

The Order was founded by two women in New York City, January, 1886. Circles were formed in Canada in the same year and increased so rapidly that a Canadian branch was organized in 1891, which has a membership of about six thousand. These wearers of the silver cross, the badge of the Order, are to be found all over Canada, but principally in the Province of Ontario. There are circles among the Indians in the North-West and Ontario; also among coloured people; so that the brown, the black and the white-faced are included among the members, and all are one in Christ Jesus. The Order has four fields of service: the Heart, the Home, the Church and the World. The motto of the Order is: "Not to be ministered unto, but to minister." And the watch-word is: "In His Name." Personal consecration first, then loving service; thus the members are found everywhere lifting burdens and holding out helping hands "In His Name" to suffering and needy human beings, whether in things great or small.

In Canada they have established and carry on a Home for Friendless Children ; another for Aged Men and Women ; a Young Women's Guild, and in connection with that, a Boarding House for Young Women Wage-Earners. Hospitals have been built and furnished through the efforts of the Order ; District Nurses are supported, and a Summer Crèche most successfully carried on.

The Canadian officers are :

General Secretary :

Mrs. E. M. Tilley .....554 King Street, London, Ont.

Provincial Secretaries :

Ontario.....Mrs. J. E. Austen, 714 Spadina Avenue, Toronto.
New Brunswick.....Miss H. Barker, Germain Street, St. John.
Nova Scotia.....Miss Macdonald, Gottingen Street, Halifax.
P. E. Island.....Mrs. H. W. Longworth, Charlottetown.
Quebec.....Mrs. Auchmuty, 16 Lorne Avenue, Montreal.
B. Columbia.....Mrs. F. Maitland Dougall, Corfield.
Manitoba and N.W.T...Mrs. E. M. Tilley, General Secretary.

Victorian Order of Nurses.

The Victorian Order of Nurses, founded by the Countess of Aberdeen, was the outcome of a desire on the part of the women of the North-West for a memorial of Her Majesty's Diamond Jubilee, which might take the form of some description of nursing service to be carried into the outlying districts of the country.

Lady Aberdeen, remembering the way in which the Queen had used the large gift of money presented to her by the women of Great Britain in the year of Her Golden Jubilee, thought that there could be no more acceptable commemoration than the establishment of an Order of Nurses, which might extend, throughout the Dominion, the comfort and safety of good nursing service in illness.

With this end in view, she endeavoured to secure the interest of medical men and prominent people throughout the country. Dr. Worcester, of Waltham, Mass., who has had experience in the establishment of Nurses' Training Schools, with District Training in connection, was invited by Lady Aberdeen to give, at public meetings in the larger cities of Canada, some account of his methods of organization. Finally a fund was started and organization began. The Constitution, By-laws and Regulations were drawn up, a Board of Governors formed, and a Royal Charter procured, from which the following extracts are quoted :—

" His Excellency the Governor-General of Canada is the Patron of the Order. He appoints five members of the Governing Board. The Board of Management of each Local Association having an annual income of at least $500.00 shall appoint one member, and an additional member for every additional one thousand dollars of annual income.

"The Canadian Medical Association shall appoint two members, and each Provincial Medical Association shall apoint one member.

"The chief objects of the Order are:—To supply nurses thoroughly trained in Hospital and District Nursing, and subject to our Central Authority, for the nursing of the sick who are otherwise unable to obtain trained nursing in their own homes, both in town and country districts."

Quotations from the By-laws and Regulations will give an idea of the duties of Chief and District Lady Superintendents of Local Associations and District Committees:

"It shall be the duty of the Chief Lady Superintendent: (a) To carry out the directions of the Board of Governors and of the Executive Council for the efficient working of the Order, etc."

The duties of District Lady Superintendents are: "To carry out the directions of the Local Board of Management for the efficient working of the Order, and to supervise the training of the probationers in accordance with the directions of the Chief Lady Superintendent."

Local Associations: "Each Local Association shall have authority, and it shall be its duty to carry out the work of the Order within territorial limits assigned to the Local Association, in accordance with the Royal Charter, and with the rules, regulations and by-laws made by the Board of Governors, and to administer its affairs."

District Committees are formed with the approval of the Board of Governors or Executive Council, unless such place is within the territorial limits of any Local Association, then it shall be formed with the approval of the Board of Management of such Association.

The Countess of Aberdeen was the first President of the Board, and held office until 1899. Upon her resignation, the Hon. Justice Burbidge was elected to fill the vacant position.

Shortly after the Earl of Minto's appointment as Governor-General of Canada, Her Excellency the Countess of Minto became, by request, Honorary President of the Order.

The first Training Homes were established in 1898; there are now two: in Montreal and Toronto respectively. These Homes are for the purpose of giving a six months' training in District work to thoroughly qualified graduate nurses. On completing their course, they are, if they so desire, admitted to the Order, promising to serve for two years. They are then assigned to a district of their own, to a cottage-hospital, or to other service, and are expected to send monthly reports of their work to the Chief Lady Superintendent. The duties of a District Nurse commence at 8 a.m., and during the day she may attend five or six patients, giving to each the nursing care required, leaving a report for the physician, frequently preparing nourishment for the patient, and, in many cases where the mother is laid aside, caring for the children of the family. The small cottage hospitals are homes indeed to many a lonely man or boy far away from his friends, at work in mine, lumber camp, or on a ranch.

In 1898 the Hon. George A. Cox placed in Lady Aberdeen's hands a sufficient sum to purchase and furnish a house in Ottawa, to be used as the headquarters of the Order.

Lord and Lady Aberdeen subscribed $3,000 to the Central Fund, and, before they left Canada, donated a sum of money to a country village on Chaloner Bay, for the support of a District Nurse for six months. At the expiration of that time the Nurse's services had become so valuable that the inhabitants resolved to keep her, and $500.00 were subscribed for that purpose.

At Baddeck, Cape Breton, a Branch of the Order was established through the influence of General and Mrs. Montgomery Moore, who were spending a few days there before leaving Canada. They arranged with the Board of Management at Halifax for a Nurse to care for a patient there. Those who witnessed the relief and comfort resulting from skilled nursing resolved to have a Nurse from the Order in their midst, and, with a grant of $50.00, sufficient funds were raised to enable them to apply for a Nurse.

In the spring of 1898 an appeal came from the Yukon district for trained nurses. Lady Aberdeen, with the Board, made an effort to raise the money, and four nurses were equipped and sent with the Forces. After a long, hard journey, taken partly on foot, and partly on pony-back, they reached Dawson City just as the epidemic of typhoid fever was at its height. These brave women worked under the greatest difficulties, as the commonest necessities were lacking, the patients having only a blanket to lie on, and yet there were no bedsores. This Branch of the Order has not been continued as, except for the above-mentioned time of special need, there is no field at Dawson City.

A cottage-hospital was opened at Regina, N.W.T., in a tenement house, with accommodation for six patients, two nurses, and a maid. In a little more than a year seventy patients have been cared for, only three of whom have died. The example of such nursing has awakened much interest, and before the close of another year a suitable hospital will be built.

By giving grants of from $50.00 to $200.00 or $300.00, small towns and outlying districts are enabled to engage a nurse for a year. The small fees which come in from the patients during the year amount to one or two hundred dollars, and the remaining three or four hundred are easily raised by subscription for the continuance of such acceptable service as a Nurse from the Order can give. In 1899 the Ontario Government set an example to her sister Provinces by giving a grant of $2,500.00, thus enabling the Order to assist six of the stations in Western Ontario to form Branches.

The possibilities of the Victorian Order are great. Florence Nightingale calls the District Nurse a "health missionary." When one sees the blessings resulting from the establishment of small cottage-hospitals, or the placing of District Nurses in country towns, one can realize in some sense the good which would result from the extension of the Order throughout the Dominion.

CHARLOTTE MACLEOD.

Local Associations, District Committees and Cottage Hospitals Already Organized by the Victorian Order.

MONTREAL, P.Q., 113 University St. Training and Nurses' Home, 6 nurses; Lady Supt. or Head Nurse, Miss Barbara Haggart; President, Hon. Senator Drummond.

TORONTO, Ont., 206 Spadina Avenue. Training and Nurses' Home, 4 nurses; Lady Supt. or Head Nurse, Miss Charlotte Eastwood; President, Hon. G. W. Allen.

OTTAWA, Ont., 578 Somerset St. Nurses' Home, 2 nurses; Lady Supt. or Head Nurse, Miss A. Ethel Beer; President, Mrs. G. E. Foster.

HALIFAX, N.S. 32 Grafton St. Nurses' Home, 2 nurses; Lady Supt. or Head Nurse, Miss Maude Broddy; President, His Honour Lt.,-Gov. Daly.

KINGSTON, Ont., 75 Division St. 1 nurse, Miss Emily Baker; President, Principal Grant.

HAMILTON, Ont., 123 Jackson St. W. 1 nurse, Miss Emily Dakin; President, Thomas W. Watkins, Esq.

ST. JOHN, N.B., 13 Chipman Hill. Nurses' Home, 2 nurses; Lady Supt. or Head Nurse, Miss Gertrude Hunt; President, His Honour Judge Forbes.

TRURO, N.S., 1 nurse, Miss Kendrick; President, Mrs. F. A. Lawrence.

BUCKINGHAM, P.Q. 1 nurse, President, Albert McLaren, Esq.

NEW RICHMOND, P.Q. 1 nurse, Miss Annie Brown; President, R. H. Montgomery, Esq.

NORTH BAY, Ont. 1 nurse, Miss Margaret D. Kelman; Sec.-Treas., J. M. McNamara, Esq.

THESSALON, Ont. Cottage Hospital. 1 nurse, Miss Rose Douglas; President, A. E. Dyment, M.P.

BRACEBRIDGE, Ont. 1 nurse, Miss A. E. Hutchison; President, Rev. Rural Dean Burt.

BADDECK, Cape Breton. 1 nurse, Miss Olive Burr; President, I. G. A. McKean, Esq., M.D.

FORT WILLIAM, Ont. 1 nurse, Miss Mary A. Farnsworth; President, Rev. W. H. Rowand.

PORT ARTHUR, Ont. 1 nurse, Miss Margaret Burris; President, J. Mathews, Esq.

FORT FRANCES, Ont. 1 nurse, Miss Martha Redfearn; President, C. J. Holland, Esq.

REGINA, N.W.T., Cottage Hospital. 2 nurses; Lady Supt. or Head Nurse, Miss Maude Dahms; President, D. J. Goggin, Esq.

VERNON, B.C., Cottage Hospital, 2 nurses; Lady Supt. or Head Nurse, Miss Bena Henderson; President, M. G. Henderson, Esq.

Aberdeen Association.

In November, 1890, after being addressed by the Countess of Aberdeen, the ladies of Winnipeg formed an Association for collecting literature and distributing it to settlers in sparsely settled districts of the North-West, with a special view to the instruction and amusement of the children.

In 1893 a regular Branch was formed in Halifax, others being organized at intervals. These various Branches acted in complete independence till 1897, when a governing Central Committee was appointed giving each Branch two representatives thereon.

There are now sixteen Branches in Canada, whose order of seniority ranks as follows :—Winnipeg, Halifax, Ottawa, Calgary, Vancouver, Regina, Toronto, Montreal (English Branch), Montreal (French Branch), Hamilton, Victoria, Brandon, Kingston, Quebec, St. John, and Kamloops. From these, in 1899, five hundred and twenty different post-offices received a five pound packet of carefully selected literature every month for each of the nineteen hundred names on the mailing list. This means that over twenty thousand parcels are sent annually to eight thousand people.

These readers are not merely on the lonely prairie farm, or ranch, but in mines, lumber camps, sealing vessels and lighthouses. Isolated settlers are sought out.

From the beginning, Lord and Lady Aberdeen have befriended the Association in every way possible, making it widely known in Great Britain, whence packages of excellent literature are despatched regularly from Aberdeen, Glasgow, Liverpool and London.

This admirable work, spreading pleasure and profit, diffusing light and lightheartedness across this huge Dominion, is carried on at a minimum of expense, all thanks to the generosity of the Dominion Government, which affords free postal facilities for the distribution of the literature, and to the British and Canadian Transportation Companies, who give free carriage of boxes both by land and sea.

All workers give their services free, and agree to correspond with the readers at least twice a year. The grateful, touching replies received speak most eloquently of the need of this work and the benefit conferred.

Patroness—Her Excellency the Countess of Minto, Government House, Ottawa.

President—The Countess of Aberdeen, Haddo House, Aberdeen.

President of Branch in Great Britain and Ireland—The Marchioness of Dufferin and Ava, Clandeboye, Ireland.

Vice-President—Lady Taylor, 49 Madison Avenue, Toronto.

Organizing Secretary in Great Britain—Mrs. Gordon of Ellon, Office of the Aberdeen Association, Imperial Institute, London, England.

Treasurer—Mr. Fred White, Ottawa.

Corresponding Secretary—Mr. F. C. Whitley, Ottawa.

Recording Secretary—Mr. J. H. Larmonth, Ottawa.

The National Home Reading Union.

The National Home Reading Union of Canada, established in 1895, is a branch of the National Home Reading Union of Great Britain, which has been at work since 1888 endeavouring "to guide readers of all ages in the choice of books; to unite them as members in a great reading guild, and to group them where possible in circles for mutual help and interest." The courses of reading are divided into three sections: Special, General, and Young People's; and each section is subdivided into subjects, such as: History, Literature, Science, Romance, Biography, etc. Lists of books are made out for each subject. In each section the reading of some books is 'required,' and of some, 'recommended,' while others are to be used for reference. The courses of reading may be taken up by members of circles or by individuals. The membership fees are low, and, among other advantages, the Union provides a magazine which is issued monthly from October to June, which contains introductions to books and general information of interest to all members. There is also provided a list of books, cheap, popular, reliable and educational, selected by experts. In Canada the membership numbers upwards of 500, and reaches from British Columbia to Halifax. Books to the value of $400.00 are ordered annually by the Secretary, who receives many expressions of interest and delight in the work. Upon fulfilment of certain conditions, certificates are granted by the Union, and many readers have applied for these. The centre of the Canadian Branch is Montreal, and the general head of the Branch is Miss Viola Kerry, 149 Durocher Street.

The Girls' Friendly Society of Canada.

The Canadian Branch of the Girls' Friendly Society was formally organized November, 1882, as a National Branch of the Parent Society. Its objects are: To bind together for mutual help—secular and religious—Churchwomen as Associates, and girls and young women as Members; to encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift; to provide the Society's privileges for all members, introducing travelling members from one Branch to another.

As it is a Church of England organization, the sanction of the Bishops for its establishment and work was asked and obtained. The Toronto Council, as chief mover for united action among the different dioceses, agreed to act as a centre from which information and printed matter could be obtained, and still continues to do this work. There are twenty-two parochial Branches scattered through nine dioceses, and a total membership, including the Associates or Officers of the Society, of about eight hundred. Weekly meetings for needlework, instruction and amusement are held. Girls are

admitted from the age of fifteen, and for the younger ones Candidate Classes are provided. Each girl on joining receives a card of membership and a Guide Book containing the Rules of the Society, and a form of receipt for the small quarterly fee. Since 1893 a Holiday House has been open each summer on the lake shore at Hamilton, for the benefit of members of the Society and others requiring rest and change. Beginning in a rented house, the venture met with such success that land was purchased and a suitable house built, the Toronto Branch aiding in the project. A silver badge, in the shape of the Society's seal and bearing its motto and monogram, was adopted in 1892. Monthly magazines published for the Society in England are distributed in the Branches, and an illustrated Scripture Calendar is very popular.

The International value of the Society is seen in the constant introduction of members from other countries by means of letters of commendation.

Central President—Mrs. Wood, 100 Pembroke Street, Toronto.
Central Secretary—Miss Boulton, 15 Grange Road, Toronto.

Dominion Woman's Enfranchisement Association.

The Dominion Woman's Enfranchisement Association has for its object to secure for the women of Canada the right to vote at all elections on the same basis as men. In 1883 the Society obtained Municipal Suffrage for Widows and Spinsters in Ontario, and now this privilege is enjoyed by the women (widows and spinsters) of Ontario, Quebec, North-West Territories, New Brunswick and Prince Edward Island, unless discrimination is made against them by special provisions in the different city charters. The same arrangement holds good in voting for or electing women as School Commissioners or Trustees. Much canvassing, petitioning and educational work has been done by the different Suffrage Associations, and greater interest has been aroused among women electors as to the duties they owe their country, their city, their schools and themselves. Matters of municipal reform and of a patriotic character are discussed and forwarded in many of the meetings.

Branch Association, Toronto, Ont.—Address, Dr. Augusta Stowe Gullen, 459 Spadina Avenue. The original centre of the suffrage work throughout the Dominion. Has done important work at municipal elections by supporting women on School Boards and assisting in the election of suitable men to the City Council. Has held a Mock Parliament in conjunction with the Women's Christian Temperance Union.

Branch Association, Halifax, N. S.—Address, Mrs. Harrington, 164 Tower Road. In this province woman's suffrage has been a live issue at almost every session of Legislature for some years past.

The Provincial Association has accomplished much effectual work along municipal lines. A monthly organ called "Equal Suffrage," has also been issued by supporters of the movement.

Branch Association, St. John, N. B., 1894.—Address, Mrs. E. S. Fiske. Has twice presented bill to Parliament for Women's Suffrage unsuccessfully. Considers education and municipal reform. Membership 20. This association has also secured a law giving municipalities throughout the province the right to appoint two additional trustees on their school boards, said trustees to be women.

Manitoba Equal Suffrage Club, Winnipeg,—Address, Dr. Amelia Yeomans. Established in 1894 ; holds monthly meetings. It has three electoral districts, with Superintendents, as follows : West Poplar, Mrs. Teller ; Stoney Mountain, Mrs. David French ; Melita, Mrs. Graham. The Club has challenged and conducted debates, has been heard before the Trades and Labour Council, and has prepared a Manitoba Suffrage Catechism and song leaflet, besides petitioning the Legislature on its behalf.

CHAPTER X.

Church Work.

I.—Roman Catholic.

Works of Faith and Charity.

The "Works of Faith and Charity" carried on by Canadian women throughout the whole extent of this Dominion, which are to be dealt with under this heading, seem to fall into three special divisions:— (1) Charitable Communities; (2) Confraternities, or Religious Associations; (3) Contemplative Orders. Owing to the limitations of space, any account of these must be confined to a slight sketch.

1. Charitable Communities.

In establishing His Church, Jesus Christ committed to His Apostles the work of continuing His divine mission of teaching, comforting, helping and healing. There is no doubt that society has greatly benefited by the advent of Christianity. The world, accustomed as it was to despotism and to slavery, listened with wonder to the new teaching, full of love and charity, and was converted by the words of Peter, of Paul, of the other Apostles and of their successors. As century succeeded to century, the Church, for ever immutable, passed through periods of persecution, triumphed over heresies, and, by her infallible doctrine, led the Christian to that divine and higher life to which Faith, Hope and Charity alone can show the way: Faith, that light which reveals to man the fundamental truths of his religion; Hope, that confidence which brings to him the realization of eternal promises; these would be of little account without Charity. It is not enough to believe and to hope;

it is imperative to love, since love, which unites man to God, which leads him to consecrate himself to Christ and to His service, is, as the Apostle Paul calls it, "the bond of perfection."

Works of faith and charity have been enacted in every age. Following the example of the Apostles, thousands of Christians have sealed with their blood their devotion to the faith ; the longing for salvation peopled the Thebaid with men and women eager to proclaim their penitence ; monasteries sprang up everywhere, in the heart of cities and even in the forests, offering a refuge to souls who were saddened by the constantly recurring crimes of the barbarous ages, and whose desire was to bury themselves in peace and solitude and there to pray for the salvation of the world. And the Church, that ever young and fruitful mother of humanity, guiding and protecting it in its sorrowful march across the centuries, has never ceased to multiply her efforts for the solace of every misery, for the consolation of every grief.

It was by the establishment of hospitals that the religious Orders of men and women first came to the help of their suffering fellow-creatures. It was the Hospitallers alone, who, in the recesses of their convents, received and cared for the sick, and dressed the sores of the wounded, until, by divine providence, there appeared in the world that greatest of philanthropists, St. Vincent de Paul, who gave to our love for God and our neighbour its most marvellous expression in the founding of the Order of the Sisters of Charity. So great was the zeal evoked by this movement that Europe was not large enough to satisfy the desire for devotion and for self-consecration. Africa and India opened up new fields for apostolic labours, and the vast continent of America offered endless opportunities for service.

The first Community established in Canada was that of the Religious Hospitallers of the Mercy of Jesus, chosen as the Order to further the interests of religion in New France, by the Duchess of Aiguillon, who consecrated her fortune to this object. Sailing from Dieppe in 1637, they founded a colony at Quebec ; whilst another Community from La Flèche, the Hospitallers of St. Joseph, sent several of their Sisters under the direction of Jeanne Mance to establish a hospital at Ville Marie. Some Members of the Hospitallers of Quebec founded, in the Lower-Town, in 1693, a General Hospital intended for the aged and infirm. Much later, in 1873, inspired by a pious layman, and authorized by Monseigneur Taschereau, several

Nuns left the General Hospital to establish the Hospital of the Sacred Heart of the Blessed Saviour, and to devote themselves exclusively to the care of foundlings and of those suffering from incurable diseases.

It was in 1659 that the Hôtel-Dieu, placed in charge of the Hospitallers of La Flèche, was founded at Montreal by Mlle. Mance. In 1868 these Sisters undertook a mission which required devotion of an exceptional nature; several of them left for ever their Mother-House and their country, to shut themselves up with the lepers of Tracadie in New Brunswick, where they have ever since had charge of the lazar-house.

In 1747 the Venerable Mother d'Youville founded at Montreal the Order of the Sisters of Charity, better known as the Grey Nuns. This Community is intended to help old people, orphans, the insane and idiots, as well as those suffering from cancer and epilepsy. The Order has houses in every part of the country, where the Sisters consecrate their time and their strength to the maintenance of those afflicted ones whom they shelter. The Sisters of Charity are constantly extending their work. As the missionary advanced across the plains of the North-West, the Grey Sister followed him, bringing succour to the poor Indians, instructing their children and welcoming those who had been abandoned in their old age. In the city of Montreal the Sisters of Charity still have charge of the Institution for Blind Boys and Girls, where by their great devotion they succeed in educating these unfortunate children in accordance with the latest and most scientific methods.

Monseigneur Bourget, seeing that the existing establishments would no longer suffice for the numerous wants of Montreal, started another Order in 1843 which, like the Grey Nuns, was to undertake all kinds of charitable work. Founded by a humble and holy woman, Madame Gamelin, the Sisters of Providence have marvellously responded to the expectations of the ecclesiastic who established them, so that, at the present time, they have houses throughout the Dominion, also in the United States and as far off as Chili. In Montreal they have charge of the deaf and dumb, and the results they obtain are surprising. Thanks to the oral method, they have succeeded in making their pupils articulate sounds, and they are giving them a liberal education, thus placing within their reach intellectual pleasures from which by nature they would have been forever debarred.

The Sisters of Providence have also in the district of Montreal the care of the insane, who at Quebec are confided to the Grey Nuns. Madness is surely the saddest of all the infirmities with which mankind is afflicted. The most intelligent care and attention is bestowed on these poor sufferers by the Sisters, and if one pauses to consider that there are fifteen hundred lunatics in the hospital at Montreal, and little short of that enormous number at Quebec, a feeble idea may be formed of the extent of devotion to others shown by these charitable women, several of whom have even remained at the same post for twenty-seven years.

We must add to these magnificent undertakings, which are the outcome of Catholic charity, the refuge for fallen women, entrusted to the Nuns of the Good Shepherd, who came to Montreal from Angers in 1844. To receive the unfortunate woman led by remorse to penitence, to protect the child abandoned by its unworthy parents, to reform the youth forced by evil instinct or pernicious example into theft and licentiousness,—these are the objects of the Nuns of the Good Shepherd. To them also has been confided by the State the superintendence of the prisons for women.

Next in order come the Sisters of Mercy, also founded by Monseigneur Bourget, the Bishop of Montreal. Their purpose is to gather in those poor victims of seduction, who in former times would have had recourse to infanticide to hide their shame. This Community seeks to save these souls by bringing them to repentance; to procure the grace of baptism for their children, and to give them a chance of life by intelligent and maternal care.

After this enumeration of the many institutions intended to relieve the misery to be met with everywhere in large cities and populous centres, we come to one which merits, perhaps more than the rest, the attention of the thinker and the statesman:—the Agricultural Orphans' Home. This institute, established at Montfort in 1844, was founded by Monsieur le Curé Rousselot, and given into the charge of the Daughters of Wisdom, who owe their existence to the Blessed Grignon of Montfort. The aim of this endowment is to care for orphan girls, and to prepare them for the hard, laborious life usually led by the wives of settlers. In addition to an elementary education, they teach the young girl such manual labour as is required in the management of a farm, and such elements of agriculture as will permit her later on to aid him who chooses her for his companion in life. And now let us add as the climax to

what we have just presented to our readers, the arrival in 1887 of those women, who are acknowledged to be without equal in all the countries which have reaped the benefit of their labours:—the Little Sisters of the Poor. The admirable work of these true servants of the poor is to devote themselves to the care of the aged and infirm and to provide for their wants by the work of their hands and by the alms which they go out to beg for every morning, since the Rule of their Order does not permit them to accumulate more than enough for the wants of each day.

The Catholic Church in Canada may well be proud of the part which she has taken in the relief of every description of misery. This work, beginning with the arrival of the Hospitallers in 1637, has been continued up to the present day by the establishment of those numerous benevolent institutions which we find in every part of the country. The sick, the orphan, the aged, the infirm, the incurable, the epileptic, the leper, have been sought out and cared for; the foundling has been saved from death; the woman who has strayed from the paths of rectitude has had a ray of hope brought into her life; in a word, all physical and moral wounds, all destitution, all misery, all sorrow here below, has been lightened, consoled, or cured by that great and sublime virtue which we call charity, that is to say, the love of God and of our neighbour.

2. Confraternities, or Religious Associations.

The origin of the Confraternities of the Church cannot be exactly determined upon, as historical records do not mention them definitely until after the triumph of Constantine in 324 A.D. We know, however, that the early Christians led a life so united and fraternal that, in reality, they formed but one large family. Nothing brings the hearts and souls of men so closely together as the common bond of suffering. Hidden in subterranean retreats, they were enabled, by the assistance of the Holy Mysteries, by the reception of Heavenly Food, by the mutual encouragement with which they supported each other, to face the dangers and the torments awaiting them. Sharing in common their poverty and their riches, their sorrows and their joys, they formed one great brotherhood. "And all that believed were together," says the Acts of the Apostles, "and had all things in common. They sold their possessions

and goods and divided them to all according as every one had need." (Acts V., 33-35). And it was said by their tyrants and persecutors, "Behold how these people love each other!"

Does it not appear as if to this first confraternity might be traced the origin and the model of all later religious associations whose end is charity? Do not Catholics who enroll themselves in these different confraternities, without selling their houses and lands, as did their fathers in the faith, still bring into a common fund their alms and offerings for the relief of poverty and misfortune?

The following cases may be regarded as striking instances of this truth. Constantine, having built a church in Byzantium, dedicated to the Holy Apostles, established there a fraternity whose mission was to be present at the burial of the faithful. This Order spread to nearly all the cities of the East, where it existed until 1543. The Union of Prayer, founded at Montreal, has a similar object,—to provide for the funerals of the poor. In the West the first testimony to the existence of such Confraternities dates back to the fifth century; in a Life of St. Martial of Limoges, written about 420, incidental mention is made of these pious associations.

The first secular congregations, however, did not develop to any great extent until the Middle Ages, receiving a special impetus when the great Mendicant Orders were instituted. In 1208, Odon, the Bishop of Paris, inaugurated an annual festival for the Confraternity of the Blessed Virgin, and this privilege was the signal for the extension of this movement throughout Christian Europe. Since that time pious associations have multiplied, and at the present day there is no Catholic town in the universe without some such Society, having for object, either the performance of good works, or the participation of the numerous indulgences accorded by the Church in special cases.

Experience of the excellent results, obtained by this enrolment under the banner of some chosen saint, inspired the founders of this colony with the thought of establishing them here. Among the most ancient may be counted those of the Holy Family, of the Good Death and of the Scapulary. To protect Canadian family life, to confirm the primitive fervour of those early days by holding up before them, as examples, Jesus, Mary and Joseph, those perfect models of the Christian family,—such are the objects of the first of these Confraternities. The aim of the second is to teach the Christian how to meet death. The devotion to the Scapulary, re-

vealed by the Blessed Virgin herself, ensures to those who wear this badge in her honour the privilege of receiving the sacraments when dying and a speedy deliverance from purgatory.

After the Scapulary, other Associations dedicated to the Blessed Virgin were founded. Whosoever loves God, loves and venerates His Mother; hence these Societies are numerous, and there are few women and young girls who do not wear the medal and bear the name of Child of Mary.

The great love of Our Lord for men is the special object of devotion in the Order of the Sacred Heart. To honour the Heart of Jesus Christ, to recognize the love for humanity with which he was consumed, to pour forth their gratitude to Him for all that He has suffered, and still suffers, are the aims of the Confraternity of the Sacred Heart, of the Apostleship of Prayer, and of the Guard of Honour.

The Rosary, which is eminent among these Associations, was established by St. Dominic. Its rule requires the frequent recitation of the beautiful prayers of the Church and meditation upon her mysteries, be they joyful, sorrowful or glorious. From its inception this devotion has been welcomed with extraordinary fervour, and His Holiness Pope Leo XIII. gave it a new impetus by the inspiring letters which he published in its honour.

The Adoration of the Blessed Sacrament offers to the devout an opportunity of testifying to their love for our Lord Jesus Christ in a direct way, the special purpose for which these Sodalities are formed being—to pass hours of adoration at the feet of Our Lord exposed on the altar, to accompany Him in processions, to bear Him in remembrance during the Forty Hours, to lead others to share in this devotion.

It is not possible in a short article such as this, to mention by name every confraternity ; one, however, we must not pass over in silence, the Ladies of St. Anne, who, besides devotion to their patron saint, undertake some charitable work, such as visiting or helping the poor.

The Sodalities of the Children of Mary also assist the sick and the poor, although their special object is to encourage each other in the practice of virtue.

We must forego here speaking of the propagation of the faith and of the different Third Orders. The noble endeavours of the former to aid the missionary by alms and prayers, enriched as it is

with numerous indulgences, would fill several pages, and the same may be said of the Third Orders of St. Dominic and of St. Francis of Assisi.

3. The Contemplative Orders.

It is in silence and retirement that the soul is lifted up to God. Hence, we have always seen from the first ages of the Church up to the present day, numbers of Christians separating themselves from the world to go into the solitude of the desert, or later, into the silence of the monastery to devote their lives to prayer and penance. The desire of the Contemplative Orders is to implore that the mercy of God may descend upon them and upon others, and to endeavour to become worthy of it by their virtues and their mortifications. "The duty of a monk," said St. Jerome, "is not to teach, but to weep for his sins and for those of others." In these days, when life tends towards the purely material, the Contemplative Orders are more than ever necessary in every society. "It is the doctrine of the Church," says Monseigneur Gaume, "that all spiritual blessings should be shared in common by the faithful, inasmuch as the grace received by each one, and the good works performed by each one profit the entire body and each member of the Church." (Catechism of Perseverance, Vol. IV., page 96.)

We have only two Contemplative Orders of women in this country,—the Carmelites and the Sisters of the Precious Blood.

The Carmelites, reformed by St. Teresa in the sixteenth century, is one of the oldest of the Orders, and also one of the strictest. There are but few Carmelites in the world; Canada, nevertheless, can boast a monastery of this Order, established at Montreal in 1875. Having taken vows to give herself entirely to prayer and to penance, the Carmelite sleeps on the bare floor and fasts all the year round. On the fast days prescribed by the Church, and also from the fourteenth of September until Easter, she banishes from her dietary, milk, butter and eggs, which are only allowed to the sick. The Carmelite spends herself on behalf of sinners; she watches, prays, and suffers for those who live in luxury and pleasure, in order to avert from the sinner the just consequences of his sin.

The community of the Holy Adorers of the Precious Blood was founded at St. Hyacinthe in 1861 by Mother Aurélie Caouette,

and authorized by Monseigneur Joseph LaRocque. The Nuns of this Order, like the Carmelites, are consecrated to a life of prayer. They live in silence and in solitude, and have for special object the worship of the Redeeming Blood of God made Man. They perform daily penance, sleep on bare boards, and rise in the night to chant the office. In a word, they wish to atone for the crimes committed each day by their voluntary mortifications, and to obtain the conversion of sinners. Their founder, who is still living, has had the happiness of seeing her work extend all over Canada, and even into the United States, where there are two houses of her Order.

BERTHE JETTE.

Compilation.

By Miss Sadlier.

Synopsis of Church Work, Catholic Section.

The Catholic Church in the excellence of its organization combines unity with variety, giving scope to every form of human activity, and to every spiritual aspiration. This will be seen in the number of pious associations which are included under the heading of Church Work

1.—The Contemplative Orders.

(As necessary in the Complete Scheme as the Active.)

The Carmelites.—Of these, the most ancient and austere is that of Carmel, tracing its origin to the group of cenobites gathered about Elias on Mount Carmel, who, tradition says, were converted in a body to Christianity on the coming of Christ. In the 16th century Saint Teresa brought her genius to bear on the Reform of Carmel, which had been somewhat touched by the lax spirit of the age. From mediæval Spain to modern Canada is a far cry, but in 1875 six Carmelite Religious set out from Rheims, France, for Montreal, where they made a foundation under their accomplished Prioress, Mother Seraphine of Jesus, since dead. Carmel is purely contemplative and strictly cloistered. The face of a Religious is never seen in life or death by those she has quitted. Even near relatives are received behind the grating, and with veiled face. In the high walled garden are hermitages where the individual nun may retire from time to time for still deeper seclusion. The ordinary exercises are in common. Absolute silence prevails, speech being permitted only at the brief hours of recreation. The day is divided into hours of work, prayer, devout reading, and the recitation of the offices. The duty of labour is imperative, the penances are most severe, the hours of sleep short, on a plank bed. Meat is excluded from the dietary, and, at certain seasons, so are eggs, butter and milk. In relation to the world, the Carmelite performs the service of Moses on the mountain top, praying for the wrestlers on the plain, while she seeks "the one thing necessary." In spirit she is essentially apostolic and broadly universal. No sinner is beyond the reach of her prayers, nothing beyond the pale of her interest. Her sacrifice

is a joyful one. None except children are so light of heart as the cloistered Religious. While the unreflecting deny the utility of Contemplative Orders, the need of them in our day and generation is more imperative than ever.

Sisters Adorers of the Precious Blood.—A cloistered and contemplative community of comparatively recent date, and of purely Canadian origin, founded by Mademoiselle Aurélie Caouette, in her native town of St. Hyacinthe, Province of Quebec, in 1861, under the episcopacy of Bishop LaRocque. Wonderful manifestations of divine favour, unnecessary to chronicle here, heralded the inception of the new Institute, which was designed to honour the Passion of Our Lord and His Precious Blood. Mother Catherine Aurélie has lived to see Houses of her Order in the principal Canadian and some American cities. And this despite the fact that it is only less rigorous than Carmel in the point of isolation. The nuns may converse unveiled at the grating. They instruct neophytes, prepare adults for the Sacraments, and give retreats to secular ladies. The day is divided much as at Carmel, by prayer, meditation, recitation of canonical offices, and work, which is of primary obligation, the Houses being largely self-supporting, though voluntary offerings are made by the public. Plain sewing, embroidery, and the making of altar appurtenances add to the revenue. The fasts and other penances are rigorous; the hours of sleep short, on a plank in summer, with half an inch of mattress in the winter. At midnight the Sisters arise and clothe themselves with a red robe, in memory of Him who trod the winepress alone. An hour is spent before the Tabernacle, commemorative of the hour of agony at Gethsemane. Then the lights, save one, are extinguished, and the nuns return to their cells, chanting the Miserere—that cry of supplication for the world, which is just then at the full tide of pleasure, or of crime. The Order has a special and quite Scriptural symbolism, each monastery being known as Bethany, Gethsemane, or Emmaus. The nun bears the instruments of the Passion upon her veil, and they are reproduced in the scroll-work on the chapel walls. Everything points to the great central mystery of the Redemption. This community performs the same duty of supplicatory prayer, and self-immolation as the Carmelite, but with less remoteness. For all may seek its aid or counsel. Carmel is the desert; the Precious Blood Monastery is the Cenacle.

2.—The Active Orders, Sodalities, etc.

The Third Order of St. Francis.—St. Francis of Assisi astonished his Italian world of 1221 by establishing, in sequence with his other monastic foundations, an Order for people of the world, who, staying at home, might embrace such portions of the rule as were compatible with their surroundings. The new foundation spread with

marvellous rapidity into every country of the civilized world. It was for men and women, and its bead-roll through the centuries has included many illustrious names. Columbus, Angelo, Dante, and Raphael were all Tertiaries, with no less than seven Popes and many sovereigns and princes, including the gentle Margravine of Hungary, Elisabeth, and her aunt and namesake of Portugal, styled "the Beloved." More important, perhaps, for its ultimate growth, it at once attracted and has ever since held the masses. It was introduced into Canada in the seventeenth century by the Recollets Fathers, but re-established in Montreal some fifty years ago, and until the coming of the Franciscan monks was under the direction of the Jesuits. Fully one half of its most active members are women. The Tertiaries ordinarily wear only a cord and scapular, but at the meetings and on solemn occasions they put on the brown habit of St. Francis, and are clothed in it after death. Their obligations, apart from prescribed prayers and times of meeting, point to the strict fulfilment of the law of God and of domestic and social duties: justice tempered by charity in their dealings with all men; prevention, as far as lies in their power, of blasphemy and evil speaking of all sorts; voluntary renunciation of theatres, balls and other public forms of amusement; avoidance at once of extravagance in dress and the opposite extreme of singularity; the relief of the poor and the unfortunate; the exemplary practice of religious duties and the zealous support of pastors. Such is a brief summary of the spirit of the Third Order, which has its centre in Montreal, but has branches in some of the other chief cities and in many outlying parishes.

The Children of Mary, is probably one of the most extensive of the Sodalities. It is an outcome of the honour which Catholics pay to the Mother of God, as the greatest of creatures and the most powerful of intercessors, an honour infinitely inferior to that paid to God, but real and tangible. Were accurate statistics available, the number of Sodalists would be surprising, for this organization exists in the majority of the 1,500 parishes of the Dominion and in all the Convent Schools, the membership varying from twenty to thirty upwards. The branches are all affiliated with the Prima Primaria of Rome. They are regularly organized, with officers and council and a spiritual Director. Important branches may be mentioned as existing at St. Michael's Cathedral parish, St. Peter's and St. Mary's, Toronto; at the Church of the Immaculate Conception, Winnipeg; at the Basilica and at the Jesuit Church, Quebec; at St. James's, St. Patrick's, St. Peter's Oblate Church, St. Vincent de Paul's, Montreal; at St. Patrick's and St. Joseph's, Halifax; at Levis, at Terrebonne, at North Bay, at Hamilton, at Beauce, at Buckingham, at Chambly, at L'Islet. Many of the Convents in the principal cities have special affiliations for former pupils or others who may wish to become associates, presided over by a Religious. Such are to be found at the Sacred Heart Convent and Sisters of Charity, Halifax; at the Sacred

Heart Convent, St. John, N.B. ; at the Ursulines in Quebec; at the Loretto Convent, Toronto ; at the Congregational Convent in Montreal and St. Rochs; and in the Sacred Heart Convent, Montreal. The members assemble once a month for Mass, Communion, an instruction by the Reverend Director, and a meeting to discuss the affairs of the Society, at which some new work of zeal or charity may be proposed to the members. The first affiliation of this sort coincides almost with the foundation of Montreal, when the Congregation of Externes, or Children of Mary, held meetings at the old stone stable on St. Paul Street, where Sister Marguerite Bourgeoys, according to Parkman "the gentlest figure in colonial annals," had established her schools. Now, as these affiliations are usually for women of the higher classes, and as it is essential that the good influence of the organization should permeate all social grades, there is, in many instances, a separate Sodality for working girls. Such may be noted in Winnipeg, in Halifax, in Quebec. For the Child of Mary, whatever her station, is called upon to throw the weight of example into the life about her. In becoming a Sodalist she has undertaken to honour the Virgin Mother of God by the practical imitation of her virtues, notably purity, humility and charity, with the exact fulfilment of her social and domestic duties. So that the school girl and the matron, the mistress and the maid, being enrolled in this Confraternity, have pledged themselves to take Mary, the Beloved Lady, as their ideal of female excellence.

The Association of the Holy Angels may be briefly noted as consisting of children too young to be as yet members of the above Sodality, to which they, however, aspire, having the same object in view.

The Holy Family Society is of historic origin. It was introduced into Montreal by Father Chaumonot, one of the early Jesuit Missionaries, with the co-operation of the clergy of St. Sulpice and of Jeanne Mance, foundress of the Hospital Nuns of St. Joseph, who, as one of the pioneers of the city, remains sculptured "in immortal bronze" on the Maisonneuve statue in Place D'Armes. It was extended to Quebec at the invitation of Bishop Laval de Montmorency, one of the noblest and most striking figures in early Canadian Church history. The meetings were held at the Ursuline monastery, that scene of many vicissitudes, as is recorded by Mother Marie de l'Incarnation herself in those charming and "*spirituelles*" letters of hers. Since 1759 these meetings have been transferred to the Basilica, where some hundreds of ladies assemble every month. There is also an extensive branch at the Church of the Sacred Heart, Quebec. The Catholic Church seizes on what best befits the moment, and this particular Society was most compatible with the condition of the infant state, when the foundation, the uplifting and the preservation of the family were of

paramount importance. The devotion spread to the Hurons and other tribes, who were thus taught to regard the ideal family of Nazareth. This Confraternity, which consists of three parts—for men, women, and girls—is still very widespread in various parts of the Dominion, but here again statistics are sadly at fault. In Montreal, it has a considerable centre at Notre Dame, that pioneer church of innumerable memories, and at St. Anne's, nine hundred members, under the Redemptorist Fathers, who were the original Directors of this Association at its inception in Belgium. The aim of the congregation is "to honour Jesus, Mary, Joseph, to offer a powerful means of salvation to its members," and to raise the standard of family life. Its obligations are purely spiritual. No fee is required.

The Association of the Ladies of St. Anne is "an association of Christian women, desirous of applying themselves to and mutually assisting each other in the practice of the virtues and duties of their state, under the patronage of St. Anne and the Blessed and Immaculate Virgin, whose devoted children they profess to be." The end of the Association is wholly spiritual, though charity to the poor is represented as "its soul." Only married women are eligible for membership. This is also a very extensive Society, as a glance at such statistics as have been received will serve to show. An important branch exists at the chapel of Lourdes, Montreal, under direction of the Sulpicians, with a membership of 800; at St. Vincent de Paul's church in the same city, with 700 members; at St. Anne's Redemptorist church; at St. John's, Quebec; at Sandwich, Ontario; and in a great number of country parishes, notably Ste. Thérèse de Blainville, l'Assomption, Buckingham, St. Jérome, St. Félix de Valois. Semi-monthly and regularly organized meetings are always under the direction of a priest.

The Society of Christian Mothers is a somewhat analogous, but, in this country, far less widespread Association, founded in 1850, at Lille, France, by Madame Bilhelm, wife of the President of the Civil Tribunal, to counteract religious indifference by safeguarding the Christian atmosphere of the home. There is a flourishing centre, introduced from the United States, at Mildmay, Ontario.

The Confraternity of the Most Holy Rosary, with which is affiliated the Living Rosary, is an outcome of the great Dominican Order, by which it was established. To St. Dominic the Church owes the Rosary in its present form. Many of the illustrious children of the Church have inscribed their names on the register of this Confraternity, which calls for the daily recitation of at least the third part of the Rosary. It has thousands of members in Canada.

The Living Rosary divides the fifteen decades between fifteen associates, who agree to recite it daily, meditating on the mystery suggested to each, at the beginning of every month. It thus forms

a living chain of prayer. The members likewise visit fellow associates in illness and work for the poor. Sometimes they give their time to the service of the altar. Such is the case in St. Patrick's church, Montreal, where an extensive branch was founded by the late venerated Father Dowd, some forty years ago. The members of this Sodality usually form part of the Corpus Christi procession, a numerous and important body of women, including those of all social conditions.

Associations of the Most Blessed Sacrament.—A whole group of Associations spring from this fundamental mystery of Catholic faith, the Emmanuel, God with us, in the divine Sacrament of the Altar. These various works, being purely spiritual, bear the same relation to other Sodalities that the Contemplative Orders do to the Active. A focus for these organizations is the Church of the Blessed Sacrament, Montreal, where the Fathers of the Congregation of the Blessed Sacrament are established, and where Perpetual Adoration is maintained, night and day.

Guard of Honour, as its name implies, forms a guard around the Blessed Sacrament day and night ; its members so arrange that some are always to be found at the foot of the altar. What is known as the Aggregation gives its associates an affiliation with the Congregation above mentioned, and procures a share in all its merits and prayers. The obligation incurred is to promote in every possible way the adoration of Christ in the Holy Eucharist, and, after the example of that Divine Master, make "truth, justice and charity the inviolable rule of conduct."

The Third Order of the Blessed Sacrament consists of those who desire to unite themselves as closely as possible with the Congregation and to follow as many of its rules as are consistent with their condition in life.

The Work of the Eucharistic Weeks has for its object the supplying of those externals of worship required for the Exposition of the Most Blessed Sacrament. The members by their contributions provide fresh flowers, candles of pure wax, or whatsoever may increase the beauty of the Sanctuary during all those hours of the day and night when the Perpetual Adoration is in progress. The Associates are divided into thirteen groups, each group doing service for a certain number of weeks, and having a special share during that time in all prayers, masses and good works of the Congregation. The directresses of the groups, under a President and priestly Director, form a Committee of Management, with monthly meetings.

The Work of the Monthly Exposition is established in many of the parishes and cathedral churches. A certain number of persons agree to meet once a month at the foot of the altar for an hour of

adoration. Prayers are often said in common. The members are divided into groups, each group choosing an hour, so that all day long some are to be found in presence of the Blessed Sacrament. Of course, like the above Associations, the membership is not exclusively of women, though they assume the management and elect a President and officers.

The Work of the Tabernacle has for its object the making and supplying of vestments and other necessaries to poor churches. It has an important branch at the Basilica of Quebec, one at St. Roch, and one at Levis, also in Montreal, at the Convent of the Congregation of Notre Dame, St. Jean Baptiste St. and the Sacred Heart Convent in St. Alexander Street. By the contributions and the actual work of the associates, the mission chapel in the wilds of the North-West, and the missionary who carries his portable altar about with him, as well as the struggling churches near home, are all provided with what is essential for the service of the Sanctuary.

The Altar Society is a kindred work, limiting itself, however, to the care of the parochial or cathedral altar. Sometimes it is an outcome of other pious associations, or has other pious ends in view. Such is the case with "St. Mary's Altar and Aid Society" in Winnipeg, an influential organization combining with the altar service effective work for the poor, and the "Altar and Aid Society" at St. Joseph's Church, Chatham, Ontario. Toronto has several branches, respectively at St. Michael's Cathedral, at St. Basil's, St. Mary's and St. Peter's Churches.

The following Confraternities admit women simply to membership, but that membership is so extensive that it is essential to glance at them here.

The Confraternities of the Scapular, of which the brown scapular of Mount Carmel, most commonly worn, admits its associates to a spiritual affiliation with the Carmelite Order, clothing them with the livery of Mary, this being symbolised by pieces of brown cloth worn as a reminder of membership and of the implied duty of leading an exemplary Christian life. This is an almost universal association.

The Propagation of the Faith and the Holy Childhood, both for foreign missions, are largely supported by the contributions of women.

The Bonne Mort, or Confraternity of a Good Death, obliges its members to pray daily for all who are dying, asking also the favour of a Christian death for themselves and their fellow associates. Its membership is very considerable. It has its headquarters at the Gésu, Montreal. A kindred organization is that of the Precious Blood, to intercede, through the agony of Christ, for dying sinners.

The Confraternity for Forsaken Souls is an outcome of the doctrine of Purgatory and intercessory prayer for the dead. It has its headquarters at Montligeon in France, where a splendid church has been erected. Women have done much to propagate this work in Canada.

The Arch-Confraternity of the Immaculate Heart of Mary is an Association for the conversion of sinners, through the all powerful intercession of the Mother of God, by whom is approached the One Mediator, Christ Jesus.

The Arch-Confraternity of Our Lady of Perpetual Help, under direction of the Redemptorist Fathers, at St. Anne's, Montreal, is designed to honour Mary by the imitation of her virtues, and to ask through her prayers the help needed in times of special temptation or unusual trial.

All these organizations rise far into the thousands.

The League of the Sacred Heart, of Apostleship of Prayer, might be called the most modern of spiritual associations, for it meets the needs of the busy worker. Who so overburdened that he cannot offer to God every morning the prayers and sufferings of the day? This is the sole imperative duty of membership. True, the two higher degrees, call respectively for a decade of the Rosary and a monthly Communion of Reparation, made collectively if possible. Founded in France in 1844, by the Jesuit Father, Henri Ramière, it now numbers throughout the world thirty million of associates; here in Canada, seven hundred and fifty thousand including men and women. The controlling body, known as Promotors, which is always, however, under direction of a priest, is usually composed of women. There are fifteen thousand Promotors in the eleven hundred affiliated Canadian centres. The Promotor in official language is "one who strives to promote more and more every day the Divine glory and the salvation of souls, the Devotion to the Sacred Heart of Jesus, and the other devotions approved by the Church, according to the powers which she has received from her superiors." She is at the head of a band of fifteen associates to whom she distributes monthly tickets reminding them of their obligations. She also circulates through these bands, "The Messenger," or official organ of the League, which, published in thirty-five languages throughout the world, has here in Canada a circulation of 29,000 in French and English. At the Gésu, the centre of affiliation for Canada, there are two distinct branches, French and English, both the nucleus of many good works, as for instance, the Montreal Free Library, of which a detailed account is given elsewhere, which was an outcome of the English branch; and the same is true of the Catholic Sailors' Club to the extent that the original Ladies' Committee was largely recruited from Promotors. The Promotors, with their officers and Director, hold monthly meetings. A yearly fee of ten cents suffices for expenses. The Association has for aim the spreading of

Christ's kingdom on earth, through the devotion to Jesus Christ; its insignia or badge bears, with the image of the Sacred Heart, the words "Thy kingdom come!" Unlike other pious societies, it does not include only the devout. The overworked woman, be she queen or peasant, the man of affairs, the labourer, the statesman, the soldier or the sailor can readily fulfil its slight obligations. Thus a large proportion of the crew of the hapless "Maine" were enrolled in the League, and according to recent advices from the scene of war, combatants on both sides, notably the British, are Leaguers. The Queen of Spain is a Promotor, her son an associate. The League, in short, goes not to the heights alone for its recruits. It catches the wrestlers on the plain, and if their spiritual ideals be not very exalted, it cries: "Never mind! Make a beginning and come on with the rest." And so "the whole round earth is every way bound by gold chains about the feet of God," and its object is to promote the love and adoration of Christ Jesus, the God-man.

In this synopsis, it has been impossible to do more than hint at the leading features of the Confraternities, all of which have one special end, the spiritual self-improvement of the members themselves and of others. Nor can the French be divided from the English, though, it may be remarked, that active and zealous as are the French Canadian Catholics, those of English, Scotch and Irish origin are no whit behind them. The statistics are few, but typical, for in point of fact, there is scarcely a catholic parish or, perhaps, even mission station, where one or other of these associations does not exist. Some may have been unavoidably omitted altogether, and in other instances, as in that of Sunday School workers, the statistics have been too few to justify any estimate of that particular department of labour, which is indeed, very frequently in the hands of the Religious. Sufficient has been adduced, however, to prove that, when with untiring and unostentatious zeal, the Catholic clergy are everywhere working to raise the standard of conduct to the highest Christian ideals, their indefatigable co-operators are unquestionably women. The influence of the Confraternities which have been mentioned is in this respect most considerable. Individual effort is by this means concentrated and the power of good example manifested. In the enrolling and perfecting of the units composing these organizations, the family is uplifted, and there is an ultimate reaction upon the state. In the most remote centres, in the farm and in the cottage, even amongst the aboriginal women, as well as in the great centres of life, the work goes on silently and steadily.

If this section of Catholic Church work present therefore intangible results and such as cannot be accurately measured by material standards, for it has not entered into the present plan to detail here the ulterior works of charity, or zeal accomplished by those organizations, it must be admitted that it shows a concensus of earnest effort tending to increase the sum of the good, the noble and the true.

Statistics of Catholic Church Work.

Carmelites.

City.	Province.	Date,	Professed Choir Sisters.	Lay Sisters.	Tourieres.	Novices.	Postulants.	Address for Information.
Montreal	Quebec.	1875	18	4	..	..	1	Rev. Mother Prioress Carmelite Monastery.

Sisters Adorers of the Precious Blood.

St. Hyacinthe.	Quebec.	1861	30	14	5	3	5	Rev. M. Veronica of the Passion.
Toronto	Ontario.	1869	19	8	7	3	4	Rev. M. St. Joseph, 107 St. Joseph Street.
Montreal	Quebec.	1874	22	4	5	1	1	Rev. M. Mary of the Precious Blood, Notre Dame de Grace.
Ottawa	Ontario.	1887	13	4	1	1	4	Rev. M. Aurelie de Jesus, Elmbank.
Three Rivers..	Quebec.	1889	11	3	4	1	1	Rev. M. Seraphine de Jesus.
Sherbrooke....	"	1895	7	1	3	..	2	Rev. M. St. David.
Nicolet	"	1896	8	1	2	1	1	Rev. M. St. Stanislaus.

Apostleship of Prayer. League of the Sacred Heart. General Statistics for the Dominion. Number of Associates, 750,000. Number of Promoters, 15,000. Number of Centres affiliated to the Gésu, Montreal, 1,100. Circulation of the Official Organ, 29,000.

Associations of the Most Blessed Sacrament. General Statistics. Aggregation of Adoration, 12,000. Guard of Honour, 2,000. Eucharistic Fraternity, 150.

The Perpetual Adoration exists in several of the principal Canadian Churches.

The Monthly Exposition of the Most Blessed Sacrament in almost all the Cathedrals, Parishes and Community Churches in the chief cities, as well as in many of the outlying districts.

Daily Adoration has, at the Church of Notre Dame, Montreal, 1,200 members.

Third Order of St. Francis. Number of Associates in Canada under direction of the Franciscan Fathers of Montreal, 25,000; besides what are called Isolated Tertiaries and those under direction of the Capuchin Fathers at Ottawa, for which statistics are not at hand.

Altar Societies.

City or Village.	Date.	Founder.	Ass.	Church, Convent.	Address.
Belleville, Ont.	—	—	—	—	Miss Lynch.
Cayuga, "	—	—	—	St. Stephen's...	Ven. Archdeacon Laussie.
Chatham "	1897	Father Francis Solanus Schæfer O.S.J.....	160	St. Joseph's....	Mrs. C. J. O'Neil.
Orillia, "	1890	Ven. Archdeacon Campbell.....	400	—	Rev. M. Moyna.
Montreal, Que.	—	—	30	Blessed Sacrament	Rev. P. Estevenon.
Toronto, Ont..	1891	Most Rev. John Walsh, D.D	361	St. Michael's Cathedral ...	Miss Foy, 572 Bloor St.
" "	1882	Most Rev. L. Brennan, C.S. B.....	150	St. Basil's.	Miss Murphy. 49 Hazelton Ave.
" "	1889	V. Rev. F. P. Rooney, V.G	100	St. Mary's.....	V. Rev. J. J. McCann, V.G.
" "	—	Rev. L. Minehan..	60	St. Peter's.	Rev. L. Minehan.
Sandwich, Ont	1843	Rev. Jesuit Fathers	100	Assumption ...	Mme. P. Ramon.
Winnipeg, Man	—	—	—	St. Mary's	Mme. Cauchon.

Children of Mary.

Barrie, Ont....	—	—	64	St. Joseph's....	V. Rev. J.J. Egan
Beauce, Que ..	1899	Rev. J. E. Feuiltault	230	Ste. Marie	Rev. J. E. Feuiltault.
Buckingham, Que..	1869	Rev. M. Jouvert ..	200	St. Gregoire Naziansen ...	Rev. Canon Michel.
Chambly, Que.	—	Rev. M. Lesage...	125	St. Joseph's ...	Rev. M. Lesage.
Goderich, Ont.	1868	Rev. F. Baudet ...	40	—	Miss Martin.
Hamilton, " .	—	Rev. E. A. Brady..	—	St. Lawrence ..	Miss Keegan.
Halifax, N.S..	1845	—	140	St. Mary's Cath.	Sec'y of Society,
" "	—	—	70	St. Patrick's ...	" "
" "	—	—	50	St. Joseph's....	" "
" "	—	—	75	Sacred Heart Convent.	" "
" "	(for working girls)		80	" "	" "
" "	" " "		—	St. Mary's Con.	" "
" "	—		140	" "	" "
" "	(5 county parishes not specified),		300	" "	" "

City or Village.	Date.	Founder.	Ass.	Church, Convent.	Address.
Kamouraska, Que.....	1894	—	80	St. Louis	Rev. B. H. Garneau.
L'Epiphanie Que.....	1890	Rev. J. T. Gaudet..	75	Epiphany	Mlle. Racette.
Les Cèdres, Que.....	—	Sister Mary of the Annunciation...	50	St. Joseph.....	Rev. T. Chagnon
Levis, Que....	1899	Rev. E. Fafard....	200	"	Mme. Marson.
L'Islet, Que ..	1886	Rev. F. X. Delage .	200	Notre-Dame de Bonsecours ..	Rev. C. D. Bacon
Montreal, Que.	1651	Sister Bourgeoys..	400	Congregation Convent.	Rev. Directress of Society.
" " .	—	Religious of the Sacred Heart ...	250	Sacred Heart Convent	Sec. of Society.
" " .	—	Rev. Sulpicians ...	900	Notre-Dame ...	Rev. P. M. Gauthier, P.S.S.
" " .	—	" "	—	St. James	Rev. C. Maillet, P.S.S.
" " .	—	Rev. Oblate Fathers	—	St. Peter's	Rev. Sup. Oblate Fathers.
" " .	1850	Rev. P. Dowd, P. S. S.....	150	St. Patrick's ...	Rev. J. Quinlivan, P.S.S.
" " .	—	—	500	St. Vincent de Paul's	Rev. T. Kavanagh.
North Bay, Ont	1895	Rev. Redemptorists	20	St. Lawrence ..	Rev. D. J. Scollard.
Ottawa, Ont ..	—	Rev. Oblate Fathers	—	St. Joseph's ...	Rev. Dr. Fallon, O.M.I.
Quebec, Que..	1854	Rev. Jesuit Fathers	—	Jesuit Church..	Rev. Director of Society.
" " ..	—	—	82	Sacred Heart ..	Rev. D. O. Naud
" " ..	1895	—	—	St. John's	Sec. of Society.
" " ..	1876	—	—	Ursuline Con ..	" "
St. Alexandre d'Iberville..	—	Rev. M. Jodoin ...	—	St. Alexandre..	Rev M. Jodoin.
St. Félix de Valois.....	1895	Rev. A. E. Guillaume	143	St. Félix	Mlle. Locas.
St. Jérôme....	1870	Rev. L. J. Lafortune	500	St. Jérôme.....	Rev. L. Lafortune.
St. Rochs.....	—	—	—	Congregation Convent.	Sec. of Society.

City or Village.	Date.	Founder.	Ass.	Church, Convent.	Address.
Ste. Thérèse de Blainville...	1892	Rev. J. Vaillancourt	85	Ste. Thérèse...	Rev. J. Vaillancourt.
Sandwich, Ont.	1869	Rev. Basilian Fathers	—	Assumption....	Mlle. A. Joly.
Terrebonne, Que	1866	Rev. J. Piché.	49	St. Louis	Mlle. D'Eschambault.
Toronto, Ont..	1872	Most Rev. J. J. Lynch, D.D	—	Loretto Conv ..	V. Rev. F. Ryan, V. G.
" " ..	1882	Most Rev. J. Walsh D.D.....	150	St. Mary's Church.....	V. Rev. J. J. McCann, D.D.
Three Rivers..	1884	Mgr. Cloutier.....	500	—	Sec. of Association.
Toronto, Ont..	1898	V. Rev. J. J. McCann, D.D.	100	St. Mary's Church.....	V. Rev. J. J. McCann, D.D.
" "	—	Rev. L. Minehan..	50	St. Peter's.	Rev. L. Minehan
Victoriaville, Que	1893	Rev. M. Tessier...	100	Ste. Victoire...	Rev. M. Tessier

Congregation of the Most Blessed Sacrament.

Quebec, Que..	1898	Rev. M. T. Laplante.....	152	Notre Dame de la Garde.....	Rev. M. Laplante.

Congregation of Our Lady of Victory.

Montreal, Que.	—	—	—	Notre Dame de la Garde..	Rev. M. Braye, P.S.S.

Confraternity of the Most Holy Rosary.

Cayuga, Ont...	—	—	—	St. Stephen's ..	Ven. Archd. Laussie
North Bay.....	—	Rev. Redemptorists	—	—	Rev. D. J. Scollard.
Montreal, Que.	—	Rev. Sulpicians...	—	Notre Dame....	—
" "	—	" "	—	St. James.....	—
" "	1850	Rev. P. Dowd, P.S.S	1400	St. Patrick	Rev. John Spellman.
Verchères. Que.	1727	—	700	St. F. Xavier ..	Rev. A. Bérard.

Holy Family Society.

City or Village.	Date.	Founder.	Ass.	Church, Convent.	Address.
Cayuga, Ont..	—	—	—	St. Stephen's ..	Ven. Archd. Laussie.
L'Islet, Que...	1842	Rev. F. H. Delage	150	Notre Dame de Bonsecours...	Rev. C. D. Bacon.
Quebec, Que..	1665	Monsgr. de Laval	—	Basilica	Rev. F. H. Faguy.
" "	1881	Rev. J. B. Guy....	321	Sacred Heart ..	Rev. O. P. Naud.
Montreal, Que.	1659	Rev. Père Chaumonot, S. J.....	800	Notre Dame ...	Rev. M. Braye, P. SS.
" "	1884	Rev. P. Catulle, C. SSR.	1000	St. Anne's.....	Rev. P. Strubbe, C. SSR.
St. Cyrille, Que.	1893	Rev. M. Fillion. ..	100	St. Cyrille.	Rev. G. Baillargeon.

Ladies of St. Anne.

Beauce, Que..	1899	Rev. J. E. Feuiltault.	325	Ste. Marie.....	Rev. J. E. Feuiltault.
Buckingham, Que.....	1885	Rev. Canon Michel	300	St. Gregoire Naziansen. ..	Rev. Canon Michel.
Halifax, N.S..	—	—	75	Sacred Heart Convent	Sec. of Society.
L'Epiphanie, Que ....,.	1880	Rev. J. T. Gaudet .	200	Epiphany.	Mme. Ethier.
Les Cèdres....	1882	Rev. P. Belmin ...	75	St. Joseph.	Rev. M. Chagnon.
Montreal, Que.	—	Rev. Redemptorists	—	St. Anne's.....	Rev. J. Strubbe, C. SSR.
" "	1850	Rev. M. Campion, P. SS.....	800	St. James	Rev. C. Maillet, P. SS.
" "	1882	Rev. M. Lavallée..	700	St. Vincent de Paul	Rev. T. Chagnon.
Napierville, Que	1880	Rev. L. Ménard...	1120	St. Edouard....	Rev. L. Ménard.
L'Islet, Que...	1885	Rev. C. D. Bacon..	200	Notre Dame de Bonsecours ..	Rev. C. D. Bacon.
Plantaganet, Que.....	1856	Most Rev. J. T. Duhamel.	60	St. Paul.	Rev. E. C. Croteau.
Quebec, Que..	1896	Rev. M. Tessier...	180	St. John's.	Rev. M. Tessier.
St. Félix de Valois, Que..	—	Rev. A. E. Guillaume., ...	—	—	Mme. Bédard.

City or Village.	Date.	Founder.	Ass.	Church, Convent.	Address.
St. Jérôme, Que.....	1870	Rev. Mgr. Labelle.	500	St. Jérôme.....	Rev. L. J. Lafortune.
Ste. Thérèse de Blainville...	1875	Mgr. Ignace Bourdet	120	Ste. Thérèse....	Rev. J. Vaillancourt.
Sandwich, Ont.....	1843	Rev. Jesuit Fathers	140	Assumption....	Mme. Ramon.
Stanfold, Que..	1896	Rev. A. Desaulniers	317	St. Eusèbe.....	Mme. A. Lecompte.

Society of the Holy Angels.

Hamilton, Ont.	—	Rev. E. A. Brady..	—	St. Laurence...	Rev. E. A. Brady.
Toronto, Ont...	1893	Rev. F. Rohleder..	60	Loretto Con....	Rev. Directress.
,, ,,	—	V. Rev. J. J. McCann, V.G...	162	St. Mary's.	V. Rev. J. J. McCann, V.G

Society of Christian Mothers.

Mildmay, Ont.	1881	Sacred Heart Ch..	75	—	Rev. Michael Halm.

Work of the Tabernacle.

The report of the Congregation Convent in Montreal for 1899 gives the following figures: Members. 1328; number of Dioceses, assisted, 29; number of Parishes assisted, 134; Parishes receiving complete sets of Altar necessaries, 57; articles distributed in that year, 3503; new members, 132. Director of the work, Rev. H. Filiatrault, P. SS.

Montreal, Que., Sacred Heart Convent, Rev. Directress of the Work.

Quebec, Que., Basilica, Rev. M. Fagny.

Quebec, Que., Franciscan Convent, Mme. Grondin, Parloir St.

St. Roch's, Que., Congregation Convent, Rev. Directress.

2.—Other Than Roman Catholic.

The Church Work of Protestant Women in Canada.

The Church work of *Protestant women in Canada began when the first British Colonists came to the country, and like all permanent and effective work in this progressive world, it has proceeded along the lines of evolution and gradual development. It has had its initial stages, its periods of growth, and it can also show the promise of unknown future possibilities.

As the statistics of the work are to be dealt with elsewhere, the effort in this Essay will be to give word-pictures or short accounts of the different stages through which, since its beginning, the Church work of Protestant women has passed, and to outline its present state of development.

The initial stage in years gone by was often to be seen in the depths of a Canadian forest. A log-house, the new home of the immigrant and his family, stands in the middle of a "clearing." The week has been a hard struggle with the giants of the forest, but now it is Sunday, the husband is restfully smoking as he sits on one of the huge stumps, and the wife, who has toiled through the week from early morning until late, at night to make her husband and children comfortable, has now gathered the little ones round her under the shade of the maples and the sweet-scented spruce. They are far away from their old home, which may have been within the sound of Cathedral chimes, or near some "auld Kirk" of bonnie Scotland, or they may have been members of some fervent warm-hearted Methodist or Baptist congregation. All is now changed, but the children are in their "Sunday best," they are repeating their Bible verses, their hymns or their catechism, they are

*The word Protestant is used in this Essay in a genera. sense to designate all baptized Christians who are not members of the Church of Rome

learning a lesson of Sunday observance and worship, and Protestant women's Church work in Canada has begun. Thus here and there in many a lonely spot, the roots of religion were quietly planted in Eastern Canada by women's hands, and now in the far North-West of our wide Dominion, the same work is being initiated in the same unobtrusive way.†

Years passed on—the immigrant's log-cabin has given place to the colonist's neat cottage. The clearing has grown wider; the sky is no longer hemmed in by the pointed tops of fir and spruce trees. Neighbours are not far distant, and a schoolhouse stands near the centre of the settlement. There, Sunday after Sunday, women's work is again in evidence. It is possible that the superintendent may be one of the principal men of the village, but at the head of each class sits a woman and in the arrangement of classes, in the preparation for Sunday School treats, in the discussion of plans for raising money to build a place of worship, the Church work of Protestant women in Canada shows its first rudimentary signs of organization.

As the century grows older, Canadians are linked more closely together, and their life, both secular and religious, runs with a fuller, deeper current. Settlements and villages develop into thriving towns from each of which more than one spire ascends; every spire indicating a radiating centre of woman's active religious work, which is now more prominent than before. Sunday schools increase in number and importance. The village "Sewing Circle" which had for its object the raising of money for Church purposes is divided into several societies, each with its special Missionary or Church work. Presidents, vice-presidents, secretaries, are chosen by ballot, committees are formed, reports of the proceedings appear in print and thus even the most conservative are prepared to enter the wider and more varied field of Church work which is opening before women at the present day. This work may be classified thus: (1) Work in connection with the Church edifice and with the Church services. (2) Sunday School work. (3) Work among the poor of the parish or congregation. As regards the first divi-

†This is not an imaginary picture. Old Judge Botsford of New Burnswick, who during the first part of the century (he died 1864 aged 92) traversed in various directions the forests of Eastern Canada on horseback attending his circuits, often spoke of the Sunday look of peace and rest which he had observed in the immigrant's "clearing" many miles away from any place of worship. This Sunday look, Judge Botsford said, always betokened good management, thrift and success.

sion, it may be said that Protestant women in Canada have contributed largely to the funds raised during the last fifty years for the building and adornment of churches. Many wealthy women have presented windows, organs, pulpits and large sums of money as individual gifts, but a great deal of money for church purposes has also been obtained in a more laborious way by bazaars, or sales of fancy work. These may be condemned, criticized, tolerated or praised, but they are too prominent a part of woman's work to be ignored. It might seem at first sight that these occasions are but frivolous, self-indulgent plans for raising money, which ought to be given in a more earnest fashion. But those who look below the surface know how much self-denying toil, how much anxious thought, are called out in the preparation and organization of these affairs, which, while obtaining money, serve at the same time to draw the members of Churches closer together in the bond of a common aim and common work, an important object in these days of disintegration among Church members not equally endowed with this world's goods. Thus it is that almost every church has its annual sale; earnest thoughtful women, giving their sanction and aid to proceedings that they evidently consider both legitimate and beneficial.*

Also in the services of the Church, women do much to increase the interest by a full and regular attendance. In Episcopal liturgical churches, there are altar guilds and chancel guilds, the duties being to attend to the vestments of the clergy and choirs, to provide flowers and other chancel decorations. Most exquisite embroidery is done for stoles, altar cloths and chalice veils; time and money being as lavishly given as was the spikenard ointment in olden times by Mary of Bethany. In non-liturgical churches such work is not needed, but they have their Ladies' Aid societies which attend to the decorations of the church and other accessories of worship. Also in these churches, which as a rule have no boy choristers, women assist in the musical part of the services, forming an important portion of mixed choirs. Even in liturgical churches, women are often needed to support the boys' voices, and lately in several Canadian churches women wearing the usual vestments have altogether replaced the boy choristers.

*Since writing the above I have been asked to mention that, among our Protestant women in Canada, the habit of *systematic* giving is increasing, socials being only retained to give congregations better opportunities of intercourse.

The second and most important work done by women for the Church is in Sunday Schools. It must be acknowledged with regret that owing to various causes, such as the divided state of our religious opinions, the pressure of study, the rush of home life, our children get but little systematic religious instruction either at home, or at the day schools. Thus the Sunday School is absolutely necessary to make our young people acquainted with the contents of our sacred book, the Bible ; to teach the fundamental truths of Christianity and their application to daily life, and at the same time to foster a thoughtful realization of the unseen, a devotional spirit of worship. This Sunday School work has passed largely into the hands of women. The pastor often acts as superintendent, or one of the prominent members of the church is elected to the office. Young men act as librarians. Perhaps one or two boys' classes have male teachers, but it may be safely affirmed that, throughout Canada, Sunday School teachers are very generally women. This is not surprising. Child-teaching and child-training are familiar duties to a woman, but men after being absorbed in business during the week find themselves unfitted on Sunday for such unaccustomed work. Our Canadian women feel the weight of this responsibility, and although they lead busy lives, they fit themselves for their Sunday School duties by study, by attending Teachers' conferences and by passing Teachers' examinations. Many papers also on Sunday School subjects are written by women and read before conferences. These papers have been published and one or two have appeared in a well-known English Sunday School magazine. The latest development of Sunday School work must not be omitted—work among the Chinese ; these foreigners are knocking at the doors of our Sunday Schools. We should be hardly worthy of our Christian name did we refuse them admittance. They are quiet, attentive pupils, eager to learn English and very grateful to their teachers.

We now mention thirdly the charitable Church work done by women among the poor. This is very diversified. In small churches much friendly intercourse takes place and kindly help is given in a quiet, individual way ; but large churches have their district visitors, their Bible women, their deaconesses and a few have "sisters," distinguished by their peculiar dress. These make regular visits to the poor. They find and report those who need and deserve help. When possible they give a word of advice, and are aiding to bridge over the chasm which is widening between "the

classes and masses." Then there are Mothers' meetings where hard-working women spend a couple of hours together one afternoon in the week. They sew while ladies read to them or give them a little music; after that comes the cup of tea. Also, about sixteen years ago, a Canadian Branch of the Girls' Friendly Society was started by members of the Church of England to hold out a helping hand to working girls of any denomination and to provide a pleasant place for evening meetings and recreation. Besides all this, there are connected with every Church, Bands and Associations of willing helpers, who, under various names, are doing their share of Church work. They get up musical and literary entertainments to create social intercourse among Church members and to procure money for Church purposes, they prepare Christmas presents for their Sunday School tree, or send gifts to far-off Missions.

Having thus far watched the Church work of Protestant women through its earlier stages, we now come to its latest, its highest, its most unselfish development, in the great organizations formed to carry on Missionary work among the Red Indians of our North-West Territory and among the heathen of China, Japan, India and the islands of the sea. For some time we, in the colonies, considered ourselves in the position of those who needed help rather than of those whose aid was called for in Missionary work. Collections, it is true, were made from time to time for Missions, but no systematized work was done. To the Baptist denomination belongs the credit of the first Missionary movement among Protestant women in the Maritime Provinces. In 1870, an enthusiastic girl, Miss Norris, of Canso, Nova Scotia, travelled through her Province arousing the interest of women in their sisters in heathen lands. She formed thirty-three Mission Bands, and then went herself as a Missionary to Burmah. In 1876 the Presbyterian women of Canada were organized into two large Missionary Boards or Auxiliaries, one for Eastern, one for Western Canada, in connection with the Eastern and Western sections of their Foreign Missionary Committee. In 1881, at the Ladies' College, Hamilton, a Society was inaugurated under the title of "The Woman's Missionary Society of the Methodist Church in Canada." And in 1886, at a meeting of representative women of the Church of England in Montreal, a Woman's Auxiliary to the Church of England Board of Missions was formed, which has increased very rapidly in numbers and contributions. Thousands of women are enrolled in these large

societies and similar smaller ones, all of which are organized on much the same plan. The Central Society is composed of many affiliated Societies which have numerous Branches. The Branches make their collections, and send in their reports to the larger Societies, these again send in collections and reports to the Central Society, which meets annually in some large city.

The great object of all this work of Protestant women is to extend the knowledge of Christian truth, and the benefits of Christian education and civilization to their sisters deprived of these blessings, by sending out Missionaries and school teachers, and by building and supporting churches, schools and hospitals. The statistics will show the large sums of money which are collected and disbursed yearly by Protestant women in Canada for these purposes. This expenditure is most carefully regulated, each Board having several secretaries (generally unpaid) who are in correspondence with the Missionaries and are intimately acquainted with the needs of the Mission field. To fully estimate the extent of this Mission work, it is necessary to attend one of the annual meetings of a large society. Representative women come from a distance as delegates and are hospitably entertained. Three or four days are devoted to business. Reports are presented from different parts of the Mission field, appeals for help are received and considered, appropriations are judiciously granted, and woman's work receives an impulse and impetus nowhere else to be felt, until of late years "The National Council of Canada" was formed.

There is one more feature to note in the Church work of Protestant women—and that the most pathetic and interesting—the lives of hardship and danger so cheerfully endured by women who go out from our societies as Missionaries in foreign lands, or in our Northern regions. Each Society has its own tale of suffering and privation through which its Missionaries are passing, or have passed. Want of space forbids the mention of more than two instances. A Canadian woman in Japan, Mrs. Large, of the Methodist Society, went through the terrible experience of seeing her husband murdered before her eyes, she barely escaping with her own life. Another Canadian woman has accompanied her husband to the far North, where, within the Arctic circle, they are working as Missionaries of the Church of England among the poor Eskimos. The self-sacrifice and privations of such a life can be but faintly realized, yet the Rev. Mr. Stringer and his devoted wife are braving

all difficulties, and have so endeared themselves by teaching the children and caring for the sick during an epidemic that they have been named the "Father" and "Mother" of the tribe.

We have described the development of the Church work of Protestant women in Canada up to the present day, the future is beyond our ken, but through the veil of mist which hides the distant prospect may be read in letters of living light,

"*That which they have done but earnest of the things which they shall do.*"

FRANCES ELIZABETH MURRAY.

St. John, N.B.

Compilation

By Mrs. Tilton.

(a) Organized Church Work.

Methodist Church of Canada.

In the Methodist Church in Canada women are taking an active part in the various departments of Church work, such as Missionary, Ladies' Aid and Dorcas Societies, Deaconess work, Class Leokers. Sunday School Teachers and Epworth League work.

The Woman's Missionary Society.—The Woman's Missionary Society is the only Dominion Organization for women in the Methodist Church. The President is Mrs. W. E. Ross, Montreal, Que., and Field Cor.-Secy., Mrs. E. S. Strachan, 163 Hughson Street, N., Hamilton, Ont. This Society was organized in 1881, the object being "to engage the efforts of Christian women in the evangelization of heathen women and children; to aid in sustaining female missionaries and teachers, or other special labourers in connection with Mission work in foreign and home fields; and to raise funds for the work of the Society." It has 685 Auxiliaries and a membership of 15,634, with an income during the year, 1898–99, of $40,106.81. Their Literature and Publication Department reports an average circulation of the "Monthly Letter" at 13,000, besides a large issue of miscellaneous leaflets. Many lines of work have been established in the various mission fields, such as Boarding and Day Schools, Kindergarten and Sunday Schools, Orphanages, Hospitals, Dispensaries and Biblewomen's work in conducting women's and children's meetings. Thirty-six Canadian women, having taken a prescribed course of training, are now engaged in missionary work. Their mission stations in Japan, China, Newfoundland, among the French in the Province of Quebec, among the Indians at Fort Simpson, Chilliwack, Kitamaat, white Fish Lake and other important points in British Columbia, and among the Chinese on the Pacific Coast, all tell of the great results of their self-sacrificing devotion to their work. During the past

four years goods to the value of $14,000 have been distributed among the needy at the several Mission Stations, without taking from the general funds.

Ladies' Aid Societies.—The date of the organization of the first Ladies' Aid Society was about the year 1837 or 1838. There are now about 1,350 societies. Their main object is the furnishing of parsonages and giving assistance to the pastor and officers of the Church, both financially and socially. Committees of these societies attend to the relief of the poor, and visit strangers, the sick and the aged in the congregation. In addition to this work aid has been given in furnishing hospital wards; Y. W. C. A.'s and Y. M. C. A.'s have been assisted. For the past two years these societies have contributed for the above purposes an average of over $100,000 per annum. Dorcas societies also visit the sick and administer relief to the poor. The Women's Sustentation Aid Society (St. John, N.B.), assists the Church Sustentation Fund in providing the salaries of pastors on poor circuits.

Deaconess Home and Training School.—The Deaconess Home and Training School, Jarvis Street, Toronto, Ont., (Manager—Miss E. D. Scott), affords ample facilities for thorough and practical training, not only of Deaconesses, but of Home and Foreign Mission workers, Sunday School teachers and others, entirely free of cost, except for an entrance fee of $2. A large number of missionary and sick calls are made by the Deaconesses, and food and clothing given where necessary. The Deaconess work has up to the present time been chiefly in the city of Toronto. The Toronto Deaconess Aid Society was organized in 1897, its object being to furnish necessary supplies for the Deaconess Home and Training School, and to aid in developing and advancing their work.

Class Leaders.—There are 1,461 women class leaders in the Methodist Church; their duty is the spiritual oversight and instruction of members of the church of their own sex, who meet weekly for Christian counsel and conversation.

Sunday School Teachers.—In the Sunday Schools in the Methodist Church in Canada about two-thirds of the teachers are women, the approximate number at present being 22,000.

Epworth Leagues.—The Epworth League was organized in 1889. Its aim is "to save souls and to promote an earnest, intelligent, practical Christian life in our young people." Missionary work is undertaken and $12,759.80 were raised for this object during the past year. There are 658 Epworth Leagues and 869 Epworth Leagues of Christian Endeavour, which, with a few other young people's societies, make a total membership of 81,935, of which probably two-thirds are women. The Epworth League may affiliate with Christian Endeavour societies of other churches (using the name of

Epworth League of Christian Endeavour), and thus the young people have an opportunity of social intercourse in inter-denominational meetings. It has been demonstrated that the broadest spirit of inter-denominational fellowship is in entire harmony with the strongest denominational loyalty.—General Secretary, Rev. A. C. Crews, Wesley Buildings, Toronto, Ont.

Woman's Work in the Presbyterian Church, Dominion of Canada.

The work of women in the Presbyterian Church may be considered under three heads :—

1. Local Organizations.—Nearly all the congregations have local societies of women to aid in either the temporal or the spiritual affairs of the Church, such as :—(a) Ladies' Aids, Women's Guilds, Dorcas Societies, Benevolent Associations, Associations for collecting funds for schemes of Church ; (b) Tract Distributors, Mothers' Meetings, District Visitors, Associations for Prayer, etc. As these generally include all the women of the congregation it is impossible to give the number.

2. Missionary Societies. (*a*) THE WOMAN'S FOREIGN MISSIONARY SOCIETY (WESTERN DIVISION).—It extends from the County of Glengarry, Ont., to the Pacific Ocean. Its object is to assist the Mission Committee of the Church in sending the Gospel to the women and children of heathen lands. Organized, 1875 ; its fields are :—China (Honan), India (Indore), Japan (Formosa), Indians of the North-West and British Columbia, and the Chinese in British Columbia ; head-quarters, Toronto. Auxiliaries, 642 ; Mission Bands, 302 ; membership, 21,000 ; amount raised in 1899, $45,513. It sustains about 50 Missionaries and teachers and five Lady Medical Missionaries in India, has two Women's Hospitals in Indore, also a Training Home in Toronto. Publications :—"Foreign Missionary Tidings," having a circulation of 16,000, and leaflets. In 1899, 31,000 lbs. of clothing were sent to Indians of the North-West. President, Mrs. Shortreed, Toronto; Corresponding Secretary, Mrs. Hugh Campbell, Toronto.

(*b*) THE WOMAN'S FOREIGN MISSIONARY SOCIETY (EASTERN DIVISION). It comprises the Maritime Provinces. Organized, 1876. Headquarters, Halifax, N.S. Membership, 5,184. Amount raised, 1899, $11,031. Fields :—Trinidad, Demerara, St. Lucia (East Indian Emigrants), New Hebrides, Corea. The Society sustains about ten Missionaries besides Biblewomen. Publication, "Message," with circulation of 3,340. Last year, sent 65 mission boxes, valued at $806. President, Mrs. J. Currie, Halifax, N.S. Corresponding Secretary, Miss Louise Boak, Halifax, N.S.

(*c*) THE MONTREAL WOMEN'S FOREIGN MISSIONARY SOCIETY consisting of Province of Quebec ; headquarters, Montreal ; organ-

ized 1881. Object: to aid in Home, Foreign, and French evangelization work. Fields: Home, India, China. Sustains a lady Medical Missionary in Honan, China; amount raised in 1899, $3,021; membership, 750. President, Mrs. G. A. Grier, Montreal; Corresponding Secretary, Mrs. E. Scott.

All of the above societies are organized on the same basis, each General Society is divided into Presbyterial Societies, these again are subdivided into Congregational Auxiliaries and Mission Bands.

(*d*) FOREIGN MISSIONARY SOCIETY, St. Andrew's Church, Montreal, in connection with the Church of Scotland, 1891. Object: evangelization and medical help to the women of Guzerat, India. Two ladies of the congregation have given $20,000 to provide a hospital for women. President, Miss E. M. Perkins, Montreal.

(*e*) WOMEN'S HOME MISSIONARY SOCIETY of the Presbytery of St. John, New Brunswick; organized 1882. Object: to aid Home Missions, especially in Presbytery of St. John; receipts, 1899, $448. President, Mrs. E. O. Smith, St. John, N.B.; Secretary, Miss G. Murphy, St. John, N.B.

There are Home Missionary Societies in St. Andrew's Church, Ottawa; St. Andrew's Church, Toronto; Augustin Church, Winnipeg; Thurso Church, etc. Two trained nurses have been sent to the mining district of Atlin, British Columbia, by the Women's Home Missionary Society of Toronto. There are also Missionary Societies in most if not all, of the Presbyterian Ladies' colleges in the Dominion.

3. Educational Work.—A large majority of the Sunday School teachers are women, also the teachers in the Chinese classes, of which there are a number in the principal city churches. Most, if not all, of the teachers in the Presbyterian Ladies' colleges of Ottawa, Brantford and Halifax belong to that church, also those in the French Mission School at Point aux Trembles, Province of Quebec. It is impossible to give exact statistics regarding this part of Presbyterian women's work in Canada, but it must be very large.

The Mission School, Point aux Trembles, is a Presbyterian school under the control of the Board of French Evangelization. Principal, Rev. J. J. Bourgoin. Staff of seven teachers, three men and four women. Number of students, 150; 90 boys and 60 girls.

The Church of England in Canada.

In Canada there are two Ecclesiastical Provinces, namely: the Provinces of Canada (Eastern) and of Rupert's Land. The former extends from Nova Scotia to Ontario, inclusive, in which there are ten dioceses; the latter comprises Manitoba, the Hudson's Bay

District and the North-West Territories, divided into nine dioceses. In British Columbia there are three dioceses, making twenty-two in the Dominion.

Women are engaged in many ways in the work of the Church of England throughout Canada.

1. Parochial Work.—In parochial work there are Church Aids, Altar Guilds, Dorcas Societies to provide for the poor, Kings' Daughters and Daughters of the King ; the Girls' Friendly Society; Associations for Intercessory Prayer, Bible Classes, Mothers' Unions and Mothers' Meetings, affording many opportunities for service. Women form the larger proportion of Sunday School teachers.

2. Missionary Work.—In the dioceses of Nova Scotia and Fredericton there are Women's Aids and Home Missionary Societies, which assist in aiding missions in the dioceses. The Children of the Church are banded together in different parishes to provide for the education of an Indian boy or girl. The Church of England Zenana Society has branches in St. John, N.B., and in Charlottetown, P.E.I. Throughout Quebec, Manitoba, the North-West and British Columbia, the Women's Auxiliary of the Domestic and Foreign Missionary Society of the Church of England in Canada, has its Diocesan and Parochial branches. This Association, organized in September, 1886, has for its object: "By means of united and intercessory prayer and systematic effort to diffuse missionary intelligence and increase missionary activity among the women of the Church ; to unite previously existing societies in one interest ; and to endeavor to organize diocesan and parochial branches of the Auxiliary throughout Canada.

The Auxiliary, including girls and juniors, has 639 branches ; with a membership of 15,540, 242 of whom are life members ; 13 children of Missionaries are being educated ; 11 children and 4 Biblewomen in India, China and Japan ; 4 lady Missionaries in the North-West ; 8,267 copies of the "Monthly Letter Leaflet" distributed. Diocesan libraries have been established and classes formed for instruction in the missionary work of the Church. Many of the Churchwomen are members of the Gleaners' Union Society in connection with the Canadian Church Missionary Association. The specialty of both Missionary Societies is to assist in Canadian and Foreign Missions, to supply teachers for the Indian schools, Medical Nurses for Indian Hospitals and Hospitals in foreign fields, especially in Japan ; to provide for the education of Missionaries' children. Church furnishings, clothing and supplies are sent to needy Missions (both white and Indian), in Algoma and the North-West. The Girls', Junior and Children's organizations are most active, and are found to be happy schools for training systematically the future Missionaries of the Church. Cor.-

Secretaries—Mrs. E. St. G. Baldwin, 86 St. George Street, Toronto; Miss Millege, St. John's College, Winnipeg. Secretary for Juniors—Miss Tilley Simcoe Street, Toronto.

3. Church of England Sisterhoods.—There are four Communities of Sisterhoods in Canada, namely:—A Branch from All Hallows Sisterhood, Ditchingham, Norfolk, England, which began work in 1884 in British Columbia, among the Yale and Thompson Indians, who make Yale their headquarters, and in connection therewith, have an Indian Mission School for girls. They also conduct a boarding school for white girls. Sisters of St. Margaret, East Grinstead, Sussex, England, have an affiliated house in Boston, Mass., of which there is a Branch in Montreal, who have charge of St. Margaret's Home for Incurables, Sherbrooke Street. Sisters of the Church from Kilburn, England, who undertake educational and orphanage work, with certificated and trained teachers. They have schools in Toronto, established in 1890, and in Ottawa, established in 1892. Sisters of St. John the Divine, St. John's Hospital, Toronto. This is the only Canadian Church of England Sisterhood. Their principal work is the charge of a Hospital in Toronto. They have also a small Almshouse for the Aged Poor in connection with St. George's Church, Toronto, and a boarding school for girls in Ottawa, Ont.

4. Deaconess Work.—The Church of England Deaconess and Missionary Training House, 125 Isabella Street, Toronto, Ont., provides a course of training in Missionary, Hospital, and District Work for Canadian Churchwomen, desirous of becoming Missionaries or Deaconesses. Its graduates, who have been ordained, or set apart by the Church, are working in Montreal, in Toronto, and among the Indians in the North-West, and two or more have gone to the foreign field. Superintendent—Miss Cross, 125 Isabella Street, Toronto.

5. The Ministering Children's League.—A Canadian Branch of this large Society was formed, in connection with the Church of England, in 1885, by the Founder, the Countess of Meath. Its first object is the training of children in habits of systematic kindness and thoughtfulness for others; also habits of generosity and prayer. Its motto is, "No day without a deed to crown it." The League forms a Branch of Church Work in many parishes in Montreal, Toronto, London, Peterborough, Ottawa and other places. The work of the Branches of the League is mostly devoted to making garments for the poor, working for Missions and Hospitals for Sick Children. President—Mrs. S. G. Wood, 100 Pembroke Street, Toronto, Ont.

The Baptist Church.

There are seven organizations for Home and Foreign Missions among women in the Baptist Church of Canada:—(1.) The Woman's Baptist Missionary Union of the Maritime Provinces:—"The first Baptist Woman's Missionary Board in Canada was organized in the Brussels Street Church, St. John, N.B., September 20th, 1870, for New Brunswick. The Nova Scotia Board was organized in 1871; that for Prince Edward Island in 1874. In 1884 a Union was formed known as the Woman's Baptist Missionary Union of the Maritime Provinces." President—Mrs. William Allwood, 171 Leinster Street, St. John, N.B. (2.) The Woman's Baptist Foreign Missionary Society, of Eastern Ontario and Quebec, organized in 1876. (3.) The Woman's Baptist Home Missionary Society of Eastern Ontario and Quebec, organized in 1896. (4.) The Woman's Baptist Foreign Missionary Society of Ontario, organized in 1876. (5.) The Woman's Baptist Home Missionary Society, organized in 1885. (6.) The Woman's Baptist Missionary Union of Manitoba and the North-West, organized about 1888, embracing in its work Home and Foreign Missions. (7.) The Woman's Baptist Missionary Union of British Columbia, organized in 1898 for Home and Foreign Missions.

The object of the Home Missionary Societies is to help weak Churches, and open new ones in Manitoba and the North-West; to assist in evangelization and educational work among the French-Canadians of the Province of Quebec. The Foreign Missionary Societies are engaged in aiding the evangelization of the women and children of heathendom, especially in Teluga, India. The "Missionary Link" and "The Visitor" are the organs of these Societies. The "Mission Bands" work amongst the young, and are known by different names:—"Mayflower," "Light Beams", "King's Own," "Sunlight," "Earnest Workers," "Shining Stars." The work of the Church among the Scandinavians, Galicians, and the Indians is carried on under the direction of the Women's Board. Many Baptist women are engaged teaching in the Sunday Schools for the Chinese living in Canada. Bible women are engaged at Grande Ligne and other Missions. The majority of teachers in the Sunday Schools are women. Women are engaged in every congregation in Canada, in Ladies' Aid and other Societies, to promote the financial, social, and religious interests of the Church.

Further information may be obtained from the following books:—"The Baptist Year Book for Ontario, Quebec, Manitoba, and the North-West Territories," and the Annual Report of the Woman's Baptist Missionary Union of the Maritime Provinces.

The Baptist Mission School at Grande Ligne is under the control of a Board of Directors elected by those who contribute to the support

of the Mission. Principal—Rev. G. N. Massé, B.A., and a Staff of ten teachers, five men and five women. There are 137 students in attendance, 79 males, 58 females. Co-education is heartily approved of. To those passing the prescribed examinations, certificates are granted which allow the holder to enter McMaster University, Toronto, without further examination. About one in ten of the students go on. There are 20 scholarships assigned to worthy and needy pupils.

Congregational Church of Canada.

There are two Missionary Societies for women in the Congregational Body in Canada, each Church has other Societies for women, such as: Dorcas Circles, Ladies' Aid Societies, Helping Circles and Mission Bands.

The two Missionary Societies are: The Canada Congregational Women's Board of Missions. Organized 1886. Secretary—Mrs. J. D. Nasmith, 207 Bloor Street, East, Toronto, Ont. The Women's Board of Missions in Nova Scotia and New Brunswick. Organized 1897. Secretary—Miss Ida Baker, Sheffield Academy, New Brunswick.

The objects of these Societies are the same:—"The cultivation of a Missionary spirit and the raising of funds for carrying on Mission work in the Home and Foreign fields." There are about 800 members. The sphere of work is:—(*a*) The support of two Missionaries and partial support of the station at Cesamba, West Central Africa; (*b*) The support of a cot and nurse in the Woman's Hospital, Manipey, Ceylon; (*c*) The support of various native teachers and preachers in Turkey; (*d*) Assistance to the funds of the Home Missionary Society, which has for its object giving aid to needy churches in the Home fields.

About two-thirds of the teachers in the Sunday Schools are women. "Christian Endeavour Societies," (of men and women) form important auxiliaries to church work in a majority of the congregations.

The Reformed Episcopal Church.

The women of the Reformed Episcopal Church are engaged in Ladies' Aid work, to assist in church furnishings and helping the poor of the parish. Women are engaged in Bible Class and Sunday School work. Christian Endeavour, the King's Daughters and Bands of Hope are among the organizations for the young women and children of the church.

The Catholic Apostolic Church.

There are two organizations for women in the Catholic Apostolic Church: Deaconesses and Lay Assistants. The former,

organized in 1835 or 1840, assist the Minister when necessary in his ministrations to the women of the flock; superintend female lay assistants in works of charity and piety towards such sick, poor and afflicted persons as they may be sent to minister to, whether members of the congregation or not, and assist in Sunday School work and in the care of church furniture and vestments.

The Unitarian Church.

There used to be several organizations of women in connection with the Unitarian Church, the most active of which was the "Samaritan Society," but in 1890 "The National Alliance of Unitarian and other Liberal Christian Women" was formed, with headquarters in Boston, Mass. The objects of this Society are fourfold, namely:—(1). To quicken the religious life of our Unitarian Churches and to bring the women of the denomination into closer acquaintance, co-operation and fellowship. (2). To promote organizations of women for missionary and denominational work, and to bring the same into association. (3). To collect and disseminate information regarding all matters of interest to the denomination. (4). To devise ways and means for more efficient usefulness.

There are five Branches in Canada:—In Montreal, Ottawa, Toronto, Hamilton and St. John, N.B. In most of the Unitarian Churches this Women's Alliance is the only woman's society. It has Committees for various branches of work, such as Literature, Hospitality, Entertainment, Charity, etc. Most of the teachers in the Sunday Schools are women.

Universalist Church.

In the Universalist Church there are three organizations of women. The Young People's Christian Union, the Juniors, and the Woman's Missionary Society. Nine Mission Circles have been organized in Canada. The work of these Mission Circles is for the present a home propaganda, consisting of distributing literature and fostering home Sunday Schools. The nature of the work which both young and old are engaged in is directly or indirectly to develop the higher life. The women are very active in Sunday Schools, four-fifths of the teachers being women. The Universalists are very active in Nova Scotia.

Address: Mrs. A. Y. Allan, Waterloo, P.Q. Miss L. M. Smiley, West Hatley, P.Q.

The Salvation Army.

Women of the Salvation Army are engaged in the following departments of service for Christ in Canada :

(*a*) Rescue work among fallen girls, and (*b*) Shelter work among working women. (For their Homes, etc., see Charities and Reform.) (*c*) Slum work and League of Mercy work. Visiting the houses of people in poor districts. Caring for the sick, dying and destitute. Visiting hospitals, reformatories and jails, etc., distributing literature, reading, speaking, and praying with the people in the various institutions. (*d*) Maternity work among poor women. (*e*) Ordinary Gospel work. (*f*) Junior Soldier Sunday School work and visitation work in connection with the larger corps. 500 women are engaged in Sunday School work.

There are also various minor organizations : Bands of Love, Singing Brigades, Musical Brigades, Stenographers, Typewriters and Cashiers Brigades in connection with the Provincial Headquarters, as well as at the Territorial headquarters in Toronto.

Evangeline Booth, Commissioner for Canada.

Territorial Headquarters, Toronto. A. Easkin, General Secretary.

Christians, or the Universal Brotherhood.

Around and to the North of Yorktown, there is an interesting settlement of 2,500 Russians from the Caucasus. They belong to a sect which first became conspicuous in the middle of the eighteenth century, but whose doctrines resemble those of the Paulists, a Christian body dating from the second century. They reject the ritual of the Greek Church, and call themselves simply Christians, or members of the Universal Brotherhood. Their creed and their aims are summed up in The Sermon on the Mount. They are for the most part vegetarians ; they neither drink, smoke, nor swear ; and they will not take up arms. These tenets have brought on them severe persecution, both by the Church and by the Government, and they have been harried from place to place, with a view to their extermination. The Doukhobor leaders were sent to Siberia, and the remnant, by a happy chance, obtained leave to emigrate. The Quakers in England, who sympathized especially with their religious views and their doctrine of non-resistance, contributed large funds to enable them to come to Canada, where they arrived in the spring of 1899.

The Lutherans, or United Brethren to Christ.

No organization of women. There are Parochial and Day Schools ; also Ladies' Aid Societies.

Christians, or Disciples of Christ.

There are three organizations for women in this denomination, having for their object Home and Foreign Mission Work, and the charge of Sunday Schools.

They aid in the Support of Missionaries in India and Japan.

Christian Brethren.

There are three organizations of Brethren—the open, close, and neutral. They discountenance organizations. Each brother or sister is a worker, per se.

Christian Scientists.

Christian Science was started by the Rev. Mary Baker G. Eddy in the year 1866. The Mother Church is at Boston, Mass., and there are now about fifty congregations throughout Canada. The Church Services are conducted by two readers, a man and a woman. Women take an active part in all branches of the work of this body.

New Jerusalem, or Swedenborgian Church.

This body seems to have its chief seat in Ontario, where it has organized Ladies' Aid Societies and Young Ladies' Sewing Circles, to promote the progress of the Church, and to advance social life.

Such Societies are found in Toronto and Berlin. In the latter city five women are engaged in Sunday School work.

The Holiness Movement, or Church.

No organization of women.

NOTE.—It is to be regretted that returns have not been received from the Quakers, the Tunkers, the Scandinavians, and others, in time for the Committee to include some account of their work in this report.

The Jews.

The Women of Israel give their aid in the Sabbath Schools, sewing for the poor, helping the indigent and aged, and caring for the refugees who come to these lands shorn of all they possess, friendless and, in too many cases, mourning those dear ones whom they have lost through oppression. They do not concern themselves with refuges nor rescue work, neither do they engage in mission work, for Israelites entertain a wholesome objection to any kind of propaganda. Amongst the Societies in the Dominion of Canada may be mentioned:—

St. John, N.B.—"The Daughters of Israel," a sewing society of fifty members. Object: To look after Russian immigrants arriving in the city during the winter months. Address—Miss B. Hart, King Street.

Quebec.—German and Polish congregation. One organization of women in connection with the synagogue meets every Sunday. Object: To look after and care for the sick, and to aid Jews arriving in the city.

Montreal.—The Spanish and Portuguese congregation have two societies, one, a Ladies' Aid Society. Object: To aid the synagogue. Also a Sewing Society founded in 1889 by the ladies for the purpose of sewing for the poor. Its sources of revenue are an annual fee of fifty cents, and donations of material to be made into garments for women and children. It has relieved many cases of distress. It is affiliated with the Baron de Hirsch Institute, where garments are sent for distribution. Has a Sabbath School for Hebrew and for religious instruction. The German and Polish congregation has a Ladies' Society called the "Cheora Kadisha." Address—Mrs. J. Hirsch. Sewing Society: Address—Miss Essie Hirsch. The Roumanian Synagogue has no organization for women.

Hamilton, Ont.—The Synagogue has one organization for women. Object: Charity. Address—Mrs. H. Levy, 143 James Street, S.

Ottawa, Ont.—Two congregations. No organization for women.

Winnipeg, Man.—Ladies' Aid Society of Rosh Pina. Also the Shaared Zedek. Object: To help the sick and poor. President—Mrs. J. Rosan, 109 Henry Street. Separate schools are held after public school hours at the meeting rooms of the Synagogue of Rosh Pina.

(b.) Undenominational Church Work.

City Missions.

Ontario.—**"Toronto Mission Union"** was organized by the late Mr. W. H. Howland in 1891. The distinctive feature of the work of the Union is that "it depends solely for its direction and support in all its branches on the guidance and bounty of our Heavenly Father."

Methods of work:—Prayer Meetings, District Visiting, and the Distribution of Funds, in carrying out the objects of the Society. It has a Bible Woman's Home, a Young Woman's Bible Class, Cottage and Mothers' Meetings, Sewing and Kitchen Garden Classes for Girls, a Crèche, the "Nursing-at-Home" Mission, and meetings for young women in factories. Secretary—Miss Agnes L. Good, 35 Lowther Avenue.

Benevolent Holy Mission.—Established by the Rev. A. Shuster. Supported by voluntary contributions. Fourteen ladies assist in Sunday School Work. Miss Edith A. Anning, assisted by a number of volunteers, conducts a Kindergarten, where 50 children are enrolled.

Welcome Hall Mission, Montreal, Quebec.—This Mission has for its object the building up of the "shipwrecked lives" of men and women in the City of Montreal. Much work is being done for men; weekly meetings for women are held under the direction of Dr. Susan Dougall, Miss H. Alden, Miss R. L. Thompson, Mrs. Frazer, and others. These meetings prove a source of great help and strength to mothers in their home life.

Confraternity of the Lord's Tenth.

A Society formed in Victoria, B.C., on the lines of an English Society called "The Treasury of God." Secretary—Miss Crease, Cadboro Bay Road. Object: "To spread abroad a knowledge of the ancient custom of giving a tenth of one's income and increase to the service of God and the relief of one's poorer neighbour."

Christian Endeavour Society.

This organization is one of the largest in Canada and, whilst its members are both men and women, the larger proportion is women, who labour to carry out the objects of the Society: the building up of the spiritual life and the spreading of the knowledge of Jesus Christ.

The total number of Christian Endeavour Societies in Canada is 3,467, of which 589 are junior Societies; the total membership in these Societies is 138,258. Each Province is well organized with an efficient staff of officers, most of the offices being held by young men, but in every one of the Provinces, it is a young woman who holds the office of Provincial Superintendent of Junior work. With such a galaxy of consecrated workers, we may confidently expect the new century to dawn to the music of children's voices who are being trained "For Christ and the Church."

Other Societies.

In connection with undenominational work there are in Canada branches of the following Missions in which women are engaged: McAll Mission, Jewish Friends, Ramabai Circles, Missions to the Lepers of India, South African Mission Circle, Rebecca Societies and the China Inland Mission. The latter Society has a Mission Home and Training School at 632 Church Street, Toronto, Ont.

CHAPTER XI.

Charities and Reform.

Compilation

By Madame Thibaudeau, Assisted by Mrs. Learmont.

Laws and Statistics Relating to Charities.

Laws Relating to Charitable Institutions and Associations, etc., in the Province of Quebec.

The Laws of the Province of Quebec regarding Insane Asylums state that:—The Government is authorized to construct or to purchase one or more asylums when necessary. It may also entrust them to religious communities. The Insane Asylums thus constructed and receiving Government grants remain under its control and supervision. When the relations are poor the Government pays an equal share with the municipality of the Town or County where the patient resides, of the cost of keep and of treatment. There shall be attached to each of these asylums a Medical Superintendent, an Assistant Medical Superintendent and two resident Doctors, whose salaries shall be paid by the Provincial Government, and may not exceed $3,000.

As to Reformatories, the Government has the power to erect such buildings within the Province, called Reformatory Schools, and intended for youthful delinquents. The cost of detention and keep are charged half to the Government and half to the municipality where the child is found when arrested. These Industrial or Reformatory Schools may apprentice their charges to any trustworthy person until the age of twenty-one.

Almost all charitable institutions are governed by special charters and there are very few general laws on this subject. The Articles 3095 et seq. of the Revised Statutes of the Province of Quebec (1888) place institutions on the same footing as ordinary cor-

porations. They are formed in the same way ; constitute a legal person possessing all the rights and obligations of such persons, with the power to elect officers, pass resolutions and acquire property.

(3096, 1). On Benefit Societies and Charitable Associations.—The words "Benefit Societies" designate all Societies established with the object of putting themselves, by means of contributions from their members, in a condition to assist those of their members who are afflicted through sickness, accident, or reverse of fortune and—in the case of the death of any of their members—their widows, orphans, or legal representatives. (3096, 2). The words "Charitable Associations" here apply to all Societies, of which the object is, by means of contributions, or gifts, or donations from their members, or from the public, to assist those who are afflicted through sickness, accident, reverse of fortune, their widows and children, or to reclaim from vice and to reform fallen women, and to prevent acts of cruelty towards women and children, or to attain other similar objects.

(3097). On the Organization of Societies. (1) Any number of persons, not less than twenty, may draw up and sign a declaration stating their intention to establish in this Province a Benefit Society or a Charitable Association. (2) This declaration should indicate (a) the name of the Society ; (b) its object ; (c) the Christian and surnames and addresses of at least three, and not more than nine persons, who are to be the first Directors, and the Christian and surnames and addresses of those persons who are to be first president and first secretary ; (d) the place of their head office. (3) Upon request, accompanied by a declaration to the Lieutenant-Governor in Council, asking him to authorize, on behalf of the parties signing the declaration, and of those whom they associate with them, or who will succeed them, the formation of a Benefit Society or a Charitable Association, it is permissible for him to give the required authorization. (4) Notice that the authorization has been granted ought to be published by the Secretary of the Province in the Official Gazette of Quebec, following the formula of Schedule A., and to be placed by the petitioners after such publication in the Register of the Superior Court of the District where the headquarters will be situated, and after such publication and such deposition, it is constituted a Benefit Society or a Charitable Association, as the case may be. (5) The publication, the deposition, and the registering of the Notice required by this Article, are done at the expense of the Society. (3098). The Society may inaugurate and maintain Branch Societies in order to realize the ends for which it has been allowed to be formed, on the condition of placing, in the registry of the Superior Court of the District where the branch is to be established, a copy of the Notice published in the Official Gazette of Quebec.

The Provincial Government of the Province of Quebec has granted the following subsidies in 1899 :—

Industrial and Reformatory Schools (Protestant)	$ 5,400.00
Insane Asylums	45,000.00
Schools for Deaf-Mutes	13,000.00
Insane Asylums (Catholic)	320,000.00
Industrial and Reformatory Schools (Catholic)	58,900.00
McKay Institute	500.00
Charitable Institutions	44,675.75
Total	$487,475.75

The City Council of Montreal gives $68,500.00 towards certain charitable works and reforms, such as

Maintenance of Prisoners	$ 10,000.00
" of the Insane	24,000.00
Montfort Orphanage	10,500.00
Good Shepherd Reformatory	1,000.00
Reformatory Schools	20,000.00
Hospital Ambulances	1,000.00
Employment Bureau	700.00
Night Refuges	500.00
Society for the Protection of Women and Children	400.00
Society for the Prevention of Cruelty to Animals	400.00
Total	$68,500.00

Charitable institutions have done a great work in Montreal; the Society of St. Vincent de Paul alone in its twenty-four sessions during 1897 disimbursed in charity $23,575.38. It supports fifteen hundred families yearly.

Begging is prohibited within the city, at least without a signed permit from the Mayor, or from a Priest, Minister, or Justice of the Peace. According to its new charter the town has the following rights over children:—(524) Every time that a child, apparently between the ages of six and sixteen, is brought before the Recorder to be sent to the Industrial or Reformatory School, the latter may place the child in an Industrial or Reformatory School, or place him in the charge of any respectable person during such time as will suffice to collect information about him and to gather the funds for his support during detention, provided that such temporary arrangement, which may, however, be renewed, shall not exceed eight consecutive days. (525) Every time that a child apparently not less than sixteen years of age, and having no relation nor other person to take reasonable care of him, is brought before the Recorder and cannot be sent to an Industrial or Reformatory School, the Recorder may send the child to an institution, or place him out as an apprentice, or as a domestic servant, or may confide him to a respectable person until he has reached the age of eighteen years. (526) The Recorder may, on satisfactory proof being given that a child under sixteen years of age is without sufficient protection, cause that child to be brought before him and may deal with him as is laid down in the preceding articles. In these different cases,

the articles 3176, 3177, 3178, 3180 and 3181 of the Revised Statutes of the Province of Quebec, as they apply to the Recorder, may also apply to superintendents of all Industrial and Reformatory Schools.

Province of Ontario.

The Laws of Ontario dealing with Neglected and Dependent Children were revised and consolidated in 1897.

1. This Act may be cited as "The Children's Protection Act of Ontario," Chap. 259.

2. In this Act, (*a*) "Children's Aid Society," shall mean any duly incorporated and organized Society having among its objects the protection of children from cruelty and the care and control of neglected and dependent children, such Society having been approved by the Lieutenant-Governor in Council for the purposes of this Act, etc.

3. The Lieutenant-Governor in Council may appoint an officer, who shall be known as the Superintendent of Neglected and Depenent Children, and whose salary shall be paid out of such moneys as may be from time to time set apart for the purpose by the Legislative Assembly of the Province, and it shall be the duty of such officer: (*a*) To assist in establishing Children's Aid Societies; (*b*) Inspection of Industrial Schools, shelters, etc.; (*c*) Special inspections; (*d*) Advising visiting Committees; (*e*) Records of Committals; (*f*) Inspection of houses registered under Revised Statutes, e, 258; (*g*) To prepare and submit an annual report; (*h*) To perform such other duties as may be prescribed by the Lieutenant-Governor in Council.

4. (1) For the better protection of neglected children, there shall be provided in every city or town having a population of over ten thousand, one or more places of refuge for such children, only to be known as temporary homes, or shelters, etc. (2) Existing Asylums may be used as shelters. (3) When in any municipality a Children's Aid Society has been duly organized and has been approved by the Lieutenant-Governor in Council, such Children's Aid Society shall have the supervision and management of any such children in the temporary home or shelter provided by or at the expense of such municipality; but this provision shall not apply to any orphan asylum or other children's home mentioned in Subsection 2 of this Section, without the consent of the trustees or governing bodies thereof. 56 V., chap. 45, sec. 10 (2-3) 5. For each electoral district within the Province of Ontario there shall be appointed a Committee consisting of six persons or more, not less than half of whom shall be women, who shall be known as the "Children's Visiting Committee" for such electoral district. The said Committee shall co-operate with the Children's Aid Societies, and shall serve without compensation. They shall have the right at all times to visit any temporary home or shelter in the electoral district, and

to suggest from time to time such provisions, changes or additions as they may think desirable. They shall also assist, under the direction and advice of the Superintendent, in the careful selection of foster homes for the children in the temporary homes or shelters, and in the visitation of children when placed in selected families, and such visitation shall be made for each child at least once in every three months, and the said Committee shall have power to remove any child from the family in which it may be placed to a temporary home or another family at their discretion, subject to any rules or regulations in that behalf to be approved by the Lieutenant-Governor in Council. The said Committee shall also have the right at any time to visit and inspect any homes registered under Part I of The Act to regulate Maternity Boarding Houses and for the Protection of Infant Children, and exercise the powers given by Section 9 of said Act 56 V., chap. 45, sec. 11 (1); 58 V., chap. 52, sec. 6, etc., etc., etc.

Curfew Bell, 21. (1) Municipal Councils in cities, towns and incorporated villages shall have power to pass by-laws for the regulation of the time after which children shall not be in the streets at nightfall without proper guardianship, and the age or apparent age of boys and girls respectively under which they shall be required to be in their homes at the hour appointed, and such municipal council shall in such case cause a bell or bells to be rung at or near the time appointed as a warning, to be called the "curfew bell," after which the children so required to be in their homes or off the streets shall not be upon the public streets except under proper control or guardianship, or for some unavoidable cause, etc.

Causing children to beg in the streets, 24. Chapter 58 (Statutes of Canada, 1894) deals with the arrest, trial and imprisonment of youthful offenders. Chapter 161, an act respecting apprentices and minors.

Chapter 258 deals with Maternity Boarding Houses, and for the protection of infant children. (1) It shall not be lawful for any person to retain or receive for hire or reward more than one infant, and in case of twins, more than two infants, under the age of one year, for the purpose of nursing or maintaining such infants apart from their parents for a longer period than twenty-four hours, except in a house which has been registered as herein provided. R. S.O. 1887, chap. 209, sec. 1. (2) Registration of homes for reception of infants, etc., Part II, 15. Maternity houses not to be kept unless registered, etc. (23) Births in houses to be attended to by physician.

26. Adoption of children from homes.

No child under fourteen years of age is to be allowed to work in any factory. R.S.O., chap. 256, sec. 3.

It is illegal to supply intoxicating liquors to any person under 21 years of age. R.S.O., chap. 245, sec. 78.

No person is allowed under penalty to give or sell tobacco to any person under eighteen years of age. R.S.O., chap. 261, sec. 1.

Keepers of billiard or bagatelle rooms are prohibited from allowing young persons under sixteen years of age to be on the premises. R.S.O., chap. 247, sec. 1.

Pawnbrokers are prohibited from taking any goods in pledge from any person who appears to be under fifteen years of age. R. S.O., chap. 188, sec. 33.

The compulsory school age is from eight to fourteen years, and all children within these years must attend, unless excused for some very good reason. R.S.O., chap. 296, sec. 2.

Store-keepers are required to provide seats for girls employed on the premises, and must permit employees to use such seats when not actually engaged in the work for which they are employed in such shop, R.S.O., chap. 257, sec. 11.

TORONTO.—The City Council gives a grant for outdoor relief. A Relief Officer is paid by the city, but he simply receives applications and sends the applicants to the proper quarter for relief.

The Children's Aid Society is almost the only charitable organization in Toronto that does not receive a Government grant.

OTTAWA,—the administrative capital of the Dominion of Canada. The corporation of the city gives annually a grant to His Worship the Mayor for purposes of charity amounting to about $1,555.24. This amount is not fixed, but is usual: $500 to Associated Charities; $6,108.49 for the contagious diseases hospital, and $275.00 yearly for the outlay for lunatics, etc. The institutions for the poor are purely voluntary.

KINGSTON.—In the city of Kingston the funds for the relief of the poor are raised almost entirely by voluntary contribution and dispensed by unpaid agencies. The St. Vincent de Paul Society cares for the Roman Catholic poor.

The Maritime Provinces.

NOVA SCOTIA.—The province of Nova Scotia grants to public charities $123,604.81. Since 1886 an Act has been in operation permitting the counties to erect asylums; they now number 15. The harmless insane can be transferred from the Hospital or be sent direct. Idiots, non-violent epileptics and cases of chronic insanity refused admission here upon statutory grounds. The clauses of Chapter 38 of Revised Statutes, Fifth Series, are for the information of those desiring the admission of a patient. The Superintendent has no power to admit a patient without an order from the Commissioner of Public Works and Mines.

HALIFAX.—In Halifax outdoor relief is administered by a City official, but the fund is supplied by voluntary subscriptions.

In the County of Digby there is a Home for the poor.

NEW BRUNSWICK.—The province of New Brunswick grants to public charities and reform amount to $63,500.00.

There are six Almshouses in New Brunswick supported by municipalities; the largest is the St. John Almshouse, which receives a considerable number of the needy. Outdoor relief is given from public funds by the Almshouse Commission after investigation.

Prince Edward Island.

The expenditure of the Province of Prince Edward Island for public charities amounts to $24,958.96. There is a Poor House entirely under Government endowment.

North-West Territories.

There is a peculiarly appropriate field for hospital work in the North-West Territories, and the country owes a great debt of gratitude to the generosity of its inhabitants. The territorial grant amounts to only a fraction over thirteen cents per hospital day, which, on a basis of 25 cents a day for each free patient treated, does not nearly reimburse hospitals for the charitable work done by them.

In 1859 after the Treaty concluded between the Government and the Indians, the Indian children received a few dollars every year from the Government. At length they received $30.00 per Indian child annually, but nothing was given for the half-breeds and the white children. Later on the annual grant for each Indian child was increased, and the Sisters received a salary as teachers. They now carry on their work independently.

British Columbia.

The Government of British Columbia and Vancouver Island was formed into a colony and united to the Dominion Government in 1871. The assistance given by the Government to hospitals and other charitable institutions is as follows :—

	Hospitals in general.	Other charitable institutions.	General aid to poor and destitute.	Grant to physicians in remote stations.
1895.....	$33,500.00	$ 3,270.00	$ 6,942.00	$5,688.00
1896.....	34,000.00	8,872.00	3,840.00	6,450.00
1897.....	34,500.00	11,232.00	3,703.00	6,050.00
1898.....	36.500.00	11,263.00	5,080.00	5.876.00
1899.....	40,000.00	13,543.00	10,103.00	4,572.00

During the same period the grants for the maintenance of the Asylum for the Insane, for the respective years, were $31,369.00,

$35,548.00, $36,083.00, $42,828.00, and $59,839.00. These figures are for *maintenance* only, and do not include the cost or repair of the buildings.

I may mention that there are fourteen hospitals which receive Government aid. The Old Men's Home is not classified as a hospital, and is entirely supported by the Government. Apart from the hospitals and Old Men's Home, the only charitable institution which receives direct aid from the Government is the Refuge Home, which gets an annual grant of $1,000.00.

VICTORIA.—There are no poor laws in the City of Victoria, but the Municipality grants $2,000 a year for charities.

2. Charity Organization Societies.

Principles and Objects.—The Charity Organization Society is:

1. A clearing house of registration, information and associated action among all the charitable activities of the city or town in which it exists.

2. An exchange through which to apply the co-operative system to benevolent work, and to bring to bear on each case of distress the best available resources of the whole city or town, especially for permanent and adequate relief ; above all, along such moral lines as are likely to render applicants independent of further temporary or physical relief.

3. A mercantile agency for information concerning the charitable enterprises of the city or town, and also concerning applicants for charitable relief.

It promotes the general welfare of the poor by social and sanitary reform, and by the inculcation of habits of providence and self-dependence.

Cities and Towns in Canada where Charity Organization Societies Exist.

HALIFAX, N.S. Population, 39,000 ; Association for Improving the Condition of the Poor. Address—61 Granville Street.

KINGSTON, Ont. Organized, 1899. Population, 3,500. Sec. or Agent—Miss A. Chown.

LONDON, ONT. Organized, 1896. Population 50,000. President, J. S. Pearce; Sec. or Agent, Joseph Sanders. Address—City Hall.

MONTREAL, QUE. Organized, 1900. Population, 300,000. President, Hon. Geo. A. Drummond. Address—98 Bleury Street.

OTTAWA, ONT. Population, 63,480. Associated Charities. Sec. or Agent, John Keane. Address—City Hall.

TORONTO, ONT. Population, 200,000. Associated Charities. President, James Massie; Sec. or Agent, Rev. R. C. Tibb. Address—12 Richmond St., E.

VICTORIA, B.C. Organized, 1895. Population, 19,000. Friendly Help Society. Sec. and Agent, Mrs. Gould. Address—Market Hall.

NOTE.—The London Society has a Potato Patch and Woodcutting Schemes, and the Friendly Help Society, Victoria, B.C., gives relief.

Homes and Societies for Infants, Boys and Girls.

Province of Quebec.

Montreal.—The Institute of the Grey Nuns of the General Hospital, Guy Street. Founded 1738 by the Venerable Mother, Marguerite Dupont de Lajemmerais, widow of Monsieur d'Youville. Object: The sanctification of its members and the accomplishment of works of charity. Mother House at Montreal, with 53 houses under its control: 24 in the Province of Quebec, 18 in Manitoba and the North-West and 11 in the United States. There are at present in the Order 596 professed Nuns, of which 100 belong to the Mother House as well as 50 Novices and 29 Auxiliary Sisters. Revenue:—Provincial Government grant divided between the Branches at Montreal and St. Cunegonde. This is very insufficient, and is supplemented by public charity and by the work of the Sisters. Address—Rev. Mother Superior.

Montreal.—Orphanage and Creche, Guy Street. Accommodates 200 orphans of both sexes. Free board for the poor, for others a varying scale of charges. Crèche receives a Government grant and cares for 97 foundlings. Address—Rev. Sister Superior.

Montreal.—St. Joseph's Home, 50 Cathedral Street. Founded 1841 as a shelter for poor women and foundlings, under the care of a Committee of Ladies. In 1854 the Grey Nuns took over the management, and now undertake only the care of orphans of French-Canadian origin. There is a workshop. Number of orphans, 179. Revenue: Manual work of the inmates and the proceeds of a banquet given yearly by charitable ladies. Address—Rev. Sister Superior.

Montreal.—St. Joseph's Day-Nursery, 541 St. James Street. Founded 1858, and placed in charge of the Grey Nuns. Object: to preserve the innocence of little children from two to five years of age, to develop their intelligence and their physical strength. Average number of children, 242. Revenue: Provincial Government grant. Address—Rev. Sister Superior.

Montreal.—St. Patrick's Asylum, Dorchester Street. For the care of Irish Catholic children, of whom there are 200 in the Institution. Cared for by an Association of Irish ladies and under the charge of the Grey Nuns. Address—Rev. Sister Superior.

Montreal.—Bethlehem Asylum, St. Antony Square, Richmond. Founded 1868. Under the direction of the Grey Nuns. There are 85 orphans in the Home and 200 children under seven who frequent the Day-Nursery. Address—Rev. Sister Superior.

Montreal.—Nazareth Asylum, St. Catherine Street. Founded 1850. Under the charge of the Grey Nuns. Object: the education of children of both sexes from three to nine years of age. 300 children are received in the Home, and great services are rendered to parents and children by taking in those who are too young to go to school. Mothers may safely leave their children here while attending to their household, or going out to earn their living and often that also of their family. Address—Rev. Sister Superior.

Montreal.—Hotel-Dieu Orphanage, Pine Avenue. About 30 orphans received annually. Address—Rev. Mother Superior.

Montreal.—Catholic Orphanage, St. Catherine Street. Founded 1832 after the terrible epidemic of cholera which left so many children orphans. An incorporated Society, composed of ladies who manage and support it. Up to 1889, 32 orphans were sheltered free; there are now 72 orphans, 40 of whom pay a board of from $1.00 to $5.00 a month. Since 1889 the Grey Nuns have charge of the children and household under control of Committee of Management. Revenue: Provincial grant; grant from Notre-Dame for services of children in choir; donation from Savings' Bank, etc. Address—Rev. Sister Superior.

Montreal.—St. Alexis Orphanage, 247 St. Denis Street. Founded 1853 by the Sisters of Charity of Providence. There are 133 orphan girls, and 172 pupils in the free classes, also 400 children in the Kindergarten. Address—Rev. Sister Superior.

Montreal.—St. Vincent de Paul Day-Nursery, 46 Visitation Street. Founded 1855 by the Sisters of Providence. Besides the day-nursery, with 258 infants, there is a Kindergarten with 568 children. Address—Rev. Sister Superior.

Montreal.—Creche, St. Hubert Street. Founded by the Sisters of Mercy. Up to 1880 the children born at the Maternity Hospital were, after baptism, taken to the Grey Nuns, who had opened a Crèche at the General Hospital. The accommodation was insufficient, and many infants were sent out to nurse, a monthly payment being made. This was costly and the children were not always well cared for. The Grey Nuns therefore decided in 1889 to take no more children from the Maternity Hospital. The building of a Crèche was

decided upon, and an Association of Lady Patronesses was formed in 1898 to assist the Nuns. These ladies founded "the milk charity," and supply the infants' clothes. Secretary, Madame L. Franchère.

Montreal.—Protestant Orphan Asylum, 93 Cote des Neiges Road. Founded December, 1822. To provide for the maintenance and education of destitute and friendless Protestant orphans of both sexes. Governed by Board of Managers consisting of 29 ladies. Small Government grant, voluntary subscriptions, interest on investments and bonds. Children receive an elementary education, are trained for domestic service and placed in situations when fifteen or sixteen years of age. Fifty-three children in the Home. Secretary, Mrs. G. W. Eadie.

Montreal.—Hervey Institute, 215 Mountain Street. Founded in 1847 as Dame School, later known as Industrial School, and finally as Hervey Institute in honour of Foundress, Miss Hervey. Managed by Committee of ladies, with advisory Board of gentlemen. Objects: care of half-orphan girls and training domestic servants. Satisfactory conduct of girls after leaving Home showing good effects of moral training and industrious habits. Government grant, board fee from those able to pay, voluntary subscriptions. President, Mrs. Geo. Sumner.

Montreal Foundling and Sick Baby Hospital, 43 Argyle Avenue. Founded by Sisters of St. Margaret, who admitted mothers with their children. Carried on by them as an Institution for Foundlings. Present organization incorporated in 1891. Object: To care for children. Principally illegitimate children of indigent parents, and orphans under two years old received. Thirty-six beds; small ward, six beds, for sick children. Infants given for adoption. Training school for nurse-maids. Revenue, subscriptions. Board of Physicians and Lady Managers. President, Miss Grace Robertson.

Montreal Day-Nursery, 174 Mountain Street. Pioneer Day-Nursery of Canada. Started by Young Women's Christian Association about 1885, now incorporated. Committee of ladies with Advisory Board of gentlemen. Object: To care for the children of working women, irrespective of creed, nationality or colour, during the hours when their mothers are out at work; to foster a spirit of independence and help the women to help themselves and maintain their children. Children, whose mothers are ill in hospital, temporarily received into the Home. Revenue: individual subscriptions and board of children. President, Mrs. J. B. Learmont.

Montreal Ladies' Benevolent Society, 31 Berthelet Street. Founded in 1833 for the care of women and children left destitute from the ravages of ship-fever and cholera; cares for children of both sexes.

Aim : To lessen pauperism, and fit the children for honourable and useful lives. Board of Management of ladies, School Committee of young ladies, and Advisory Board of gentlemen. Some industrial training. Revenue :—Government and City grants, voluntary contributions and interest on endowment fund. President :—Mrs. J. G. Savage.

Montreal.—Protestant Infants' Home, 508 Guy Street. Incorporated 1870. Aim: To receive children of Protestant parentage who, in consequence of poverty and sickness, or other causes, are unable to provide for them in their own homes ; also motherless, fatherless, or destitute infants and foundlings. Mothers admitted with infants, and those who have been unfortunate encouraged to return to the paths of virtue. Managed by Committee of ladies. Small Government grant and voluntary subscriptions. Secretary, Mrs. W. J. Benalleck.

Montreal.—Boys' Home, 115-121 Mountain Street. Started in 1868 as an Infant School Association by Zion Congregational Church and continued as such until provision was made for little ones by the Protestant School Commissioners. Changed to a Home for Waifs and Strays in 1871. Admits boys from ten to seventeen years of age. Older boys, self-supporting. Revenue : Interest on investments, fees from boys and voluntary subscriptions. Superintendent, James R. Dick.

Laval Park.—Loretto House.—Branch of Good Shepherd Monastery at Montreal. Industrial and Reformatory School which was founded in 1895 and removed to Laval on the banks of the Ottawa. Elementary education given to 180 children in agriculture, cooking, washing, etc. Government grant covers cost of fifty children ; the others are sent by parents or by charitable persons and may stay as long as they choose.

Quebec.—Home of the Sisters of Charity. Founded 1874. This Order has 24 missions in different parts of Canada and the United States besides 13 Branches in the town of Quebec. Objects : nursing the sick in their own homes, adoption of young children of both sexes, care of the aged and infirm ; they also teach. Revenue : Provincial Government grant, the work of the Sisters and public charity. Address—Rev. Sister Superior.

Quebec.—Day-Nursery. Under above management. Has 150 children of both sexes. Address—Rev. Sister Superior.

Quebec.—Hotel-Dieu of the Sacred Heart. Founded 1873 as a hospital. Receives also foundling children. Address—Rev. Sister Superior.

Quebec.—Convent of the Good Shepherd, La Chevrotière Street. Home for about 30 young girls who work outside and receive board

and lodging in the Convent. The Sisters also take in poor children anxious to learn to work. They keep them till 15 years of age. Address—Rev. Sister Superior.

Quebec.—St. Bridget's Home. For Irish children. Has 84 orphans of both sexes.

Quebec.—Female Orphan Asylum. Founded about 70 years ago by members of the Church of England to provide a Home for 12 orphans. Managed by 12 ladies, each taking charge in turn, with the assistance of a Matron. Revenue: Interest from endowment, subscriptions and irregular payments made by parents. President—Mrs. Hunter Dunn.

Quebec.—Hotel-Dieu of the Sacred Heart. Founded 1873 as hospital. Receives also foundlings. Since foundation 5,612 have been cared for.

Quebec.—St. Charles' Home. Old Marine Hospital, Gignac Street, St. Roch. Established 1870 by the Sisters of the Home of the Good Shepherd of Quebec. It is a House of Reform and Industrial School with 210 children, of whom 117 are under the control of the Government and the others are trained at the expense of the Home or only pay a nominal board. Address—Rev. Mother Superior.

St. Cunegonde.—Orphanage and Day-Nursery. Founded 1897. Under the charge of the Grey Nuns. There are 80 orphans of both sexes and 375 infants in the Day-Nursery. Address—Rev. Sister Superior.

St. Henri.—Orphanage and Day-Nursery. Founded 1884. Under the care of the Grey Nuns. Object: To assist the working class by receiving children from four to six years of age during the day. There are 40 orphans and 604 children in the Day-Nursery. Revenue: Fees of pupils and the work of the Nuns. Address—Rev. Mother Superior.

Longueuil.—St. Andrew's Home. Founded 1876. Under the control of the General Hospital of the Grey Nuns of Montreal. There are 10 Sisters and 95 orphans of both sexes. The day children number 180. Government gives a grant. Address—Rev. Sister Superior.

Chambly.—St. Jsoeph's Home. Founded 1859. In charge of 7 Grey Nuns from Montreal. Object: To care for the poor and orphans, and to visit the sick in their homes. A society of charitable ladies, founded in 1860, with a membership of 160, help to maintain the orphanage. Address—Rev. Sister Superior.

St. Benoit.—Youville Home. Founded 1854. In charge of the Grey Nuns of Montreal, who visit the sick. Orphanage, with 29 orphans and also elementary school for young girls. Address—Rev. Sister Superior.

Varennes.—Lajemmerais Orphanage and Home. Founded 1859 by the Grey Nuns of Montreal. There are 63 orphans of both sexes. Address—Rev. Sister Superior.

St. Jean d'Iberville.—Day-Nursery, attached to St. John's Hospital. Under care of Grey Nuns of Montreal. 150 children, boys and girls from two to seven years, attend the Day-Nursery. Address—Rev. Sister Superior.

St. Jerome.—Day-Nursery, attached to the Hospital. Founded 1889 by the Grey Nuns of Montreal. Kindergarten started in 1890. Address—Rev. Sister Superior.

Beauharnois.—Institute of the Sisters of Charity. Founded 1861. Under care of Grey Nuns of Montreal. Object: Works of charity, among others to bring up and educate 60 orphans of both sexes. Address—Rev. Sister Superior.

Beauharnois.—Orphanage. Founded 1861 by the Grey Nuns of Montreal. Sixty orphans of both sexes. Address—Rev. Sister Superior.

St. Hyacinthe.—Institute of the Sisters of Charity of the Hotel-Dieu. Founded 1840 by four Grey Nuns of Montreal, who freely sacrificed themselves to start this work. The Order of the Hotel-Dieu now embraces nearly every sort of charitable work:—Hospitals for the sick and wounded; asylums for the aged and infirm; homes for orphans and foundlings; kindergartens for working-class children; visits to the poor and to prisoners; nursing the sick, etc. They are assisted in their works of charity by an auxiliary foundation of Little Sisters attached to the Order. There are 11 Branch establishments, 7 of which are in the diocese of St. Hyacinthe. Revenue: Government grant, sale of Sisters' work, payment for boarders and the charity of generous souls. Address—Rev. Sister Superior.

St. Hyacinthe.—Orphanage, under the above mentioned Order. Has charge of 83 boys and 112 girls, all orphans.

St. Genevieve.—Industrial School. Founded 1840 by the Sisters of Charity of Hotel-Dieu, who endeavoured to relieve the misery of poor women and girls by opening a house where they could work under superintendence and thus be relieved from misery and idleness. Poor women out of work can get employment here on payment of a small fee. In 1864 the first building having become too small for the number of workers, a new one was inaugurated, which was removed some years later to the present situation. Inmates of Home, 11 women and 12 orphans of both sexes. Outside help is give. Address—Rev. Sister Superior.

Sorel.—Orphanage and Day-Nursery. Founded 1862 by four of the Sisters of Charity of St. Hyacinthe, who came to open a General

Hospital. This institution belongs to the Municipality, but the Sisters, under a Superior-General of the Hotel-Dieu of St. Hyacinthe, are the managers. Object: Works of mercy, spiritual and corporal. There are in the establishment 18 Sisters, 62 poor people, 118 orphans, 7 boarders. Revenue: Provincial Government grant, donations and and alms, the work and industry of the Nuns and the payments of boarders. Address—Rev. Sister Superior.

Marieville.—Holy Cross Home. Founded 1865 by the Sisters of Charity of St. Hyacinthe. 61 orphans are cared for. Address—Rev. Sister Superior.

Farnham.—St. Elizabeth's Home. Founded 1876 to assist the poor, sick and infirm, as well as orphan children of both sexes. There are 93 of the latter who are under the care of the Sisters of Charity of St. Hyacinthe. Revenue: Donations and alms and special collections in the parishes from which the patients are brought. Address—Rev. Sister Superior.

Sherbrooke.—Sacred Heart Home. Opened 1875 by the Sisters of Charity of St. Hyacinthe. There are 58 orphans. Address—Rev. Sister Superior.

Three Rivers.—Providence Home. Has received orphans since 1867. Under the charge of the Sisters of Providence of Montreal. Address—Rev. Sister Superior.

Three Rivers.—Society for Assisting Young Girls. Founded 1892. Object: To dress little girls who are not sufficiently clad to go to school. They are also supplied with books and paper. 30 or 40 children are clothed annually. Revenue: Donations from members and from the public. Secretary—Mlle. Blanche Bergeron.

Valleyfield.—Providence Home. Founded 1884 for the care of orphans by the Sisters of Providence. They are assisted by a Society of charitable ladies. Address—Rev. Sister Superior.

St. Damien de Buckland.—Agricultural Orphanage. Managed by the Sisters of Our Lady of Perpetual Succour. Address—Rev. Sister Superior.

Rimouski.—Orphanage. Founded 1871 by the Sisters of Charity of Quebec. Cares for 41 orphans. Address—Rev. Sister Superior.

Chicoutimi.—Hotel-Dieu of St Vallier. Founded 1884 by four Sisters of the General Hospital at Quebec. Object: Care and education of 38 orphans. Address—Rev. Mother Superior.

Chicoutimi.—Society of St. Anthony of Padua, Founded to help the orphans of the Hotel-Dieu of St. Vallier. There are 50 members. President: Mrs. C. Brown.

Levis.—Home of St. Joseph of the Deliverance. Founded 1858 by the Sisters of Charity of Quebec. They take care of 419 orphans of both sexes. Address—Rev. Sister Superior.

Province of Ontario.

Children's Aid Societies.

"Under the provisions of the Children's Protection Act of Ontario, Children's Aid Societies have been formed in nearly all the leading cities and towns of the Province, and the united work of these organizations, obtained at a minimum of expenditure, would surprise and gratify all who are interested in this subject. In addition to putting a stop, in a large measure, to such glaring evils as street begging, peddling of small wares, youthful immorality and truancy, the Societies have rescued children from the control of criminals, drunkards and depraved women; have gathered up from the poorhouses, jails and refuges many unwanted and motherless little ones, and have transplanted upward of a thousand children from a condition of misery and destitution into homes of respectability and Christian culture. This work was begun about 1891 in Toronto, and has spread to at least thirty cities and towns in the Province, owing greatly to the devoted work of Mr. J. J. Kelso, Superintendent.

Toronto.—Children's Aid Society. "The Shelter," 135 Adelaide Street, West. Incorporated 1891. Support: City grants, collections and donations.

In 1898 the number of complaints and inquiries dealt with by the officers numbered 1,306, of which 878 were cases coming up in the children's court; 428 were cases reported at the office. Foster homes were provided for 54 children. Address of office, Confederation Buildings.

Toronto.—The St. Vincent de Paul's Society Children's Aid.—During year, 298 cases brought to notice of the Society. Most important and valuable work done in connection with complaints made at the office. Revenue: City grant, supplemented by private contributions. An Advisory Board and Committee of ladies and gentlemen. Agent, P. Hynes.

Ottawa.—Childern's Aid Society. During year, Mrs. Harvie, Provincial visitor, reported favourably on quite a number of foster homes where children are placed. Secretary and agent, Mr. John Keane.

Kingston.—Children's Aid Society. First associated with the Infants' Home, but is now a separate society.

Guelph.—The Humane and Children's Aid Society. Shelter, Waterloo Avenue. Very successfully managed by Mrs. McRobbin. 12 cases of neglect and cruelty to children dealt with and several cases brought before the Magistrate for his decision. Revenue: City Council and Township grants, and private contributions. President—E. R. Bollert.

Stratford, Perth Co.—Humane Society. Numerous warnings given to tobacconists and hotel-keepers against selling tobacco or liquor to boys. Warnings sent to twelve different parties charged with sending their children to beg. Two children placed under guardianship of the Society by Magistrate, and during the year seven children provided with foster homes. President—John Read.

Owen Sound and Grey Co.—Children's Aid Society. Has dealt with 73 cases during year. 40 children admitted to the Society's shelter, 27 children placed in foster homes and four children committed to public reformatory as incorrigibles, two committed to asylums owing to mental defect. Shelter Committee—Mrs. C. A. Fleming.

Collingwood.—Children's Aid Society. Good deal of work accomplished in co-operation with the county of Grey. Vice-President, Secretary and Treasurer—Mrs. Berniard.

Brantford.—Children's Aid Society. During the year 57 applications for children received; 18 children offered to the Society for adoption; 8 adopted by the Society; 4 placed in foster homes; one boy sent to reformatory; one boy died. Revenue: City Council grant and subscriptions. President—A. H. Dymond.

Orillia.—Children's Aid Society. During past year 7 children under control of Society; 4 placed in good homes in vicinity. President—William Thompson.

Peterboro.—Children's Aid Society. Maintains a shelter, and has agent. 19 children transferred to foster homes. Society has dealt with 79 cases:—juvenile offenders in Police Court, 41; children received into shelter, 31; warnings sent to parents, 11; Treasurer and Secretary—Miss Clarke.

Chatham.—Children's Aid Society of Kent County. 52 children have come under influence of Society; 18 boys and 34 girls. 189 visits made during the year. President—Dr. T. K. Holmes.

Dresden.—Children's Aid Society. In connection with the work at Chatham. Organized October, 1898. President—Mr. C. Tassie.

Windsor.—The Cary Home for Children, 68 Gayeau Street. Works in connection with the Children's Aid Society of Ontario. Opened in 1896. Board of Management is Circle of The King's Daughters. Revenue:—Donations and private subscriptions. Has cared for about 40 children. Secretary—Margaret A. Black.

Windsor.—Children's Aid Society. Agent—Mr. J. V. McEwen.

Sarnia.—Children's Aid Society of Sarnia and Lambton County. Organized October, 1898; receives Town Council grant. President—Dr. A. McLean.

Colborne.—Children's Aid Society. Society's operations produced a salutary effect. Secretary—Mr. H. J. Folk.

Brockville.—Children's Aid Society. Reorganized in 1894. During the past 12 months 11 children, ranging from 3 to 14 years, have been provided with good homes. President—F. G. McCrady.

Walkerton.—Children's Aid Society, of Bruce County. Organized in 1898. Secretary—I. J. Rowland.

Paris.—Children's Aid Society. Valuable assistance given to other organizations in visiting children in their foster homes and in placing homeless children. President—Mrs. Emma A. Wheeler.

Lindsay.—Children's Aid Society, of Victoria County. Has Council of ten gentlemen and ten ladies. Many interesting cases dealt with. President—Mr. J. H. Knight.

Galt.—Children's Aid Society. Co-operates with the Municipal Relief Society in bringing about radical changes in present condition of affairs. Attention of the police called to cases of truant children. President—James Wood.

Barrie.—Children's Aid Society. Several children, neglected and deserted by their friends, provided with good homes. President—H. H. Strathy.

Napanee.—Children's Aid Society. Organized 1898. Municipal Relief Committee found out they were only providing for women and children in order that drunken and indifferent adults might be maintained in idleness; therefore decided to organize a Children's Aid Society. President—Stephen Gibson.

St. Thomas.—Children's Aid Society. Organized, 1898, with a shelter home for children.

London.—The Children's Aid Society. Now recognized as one of the most important philanthrophic organizations in the county. During the year 43 dependent children provided with foster homes. President—Mr. Sheriff Cameron.

Hamilton.—Children's Aid Society. Organized 1894. About 30 homeless children had been sent to foster homes, 18 of whom were girls. Co-operates with charitable institutions of city. Quite a number of children stopped begging. President—Adam Brown.

Berlin.—The Children's Aid Society, has improved condition of large number of children. Committee of ladies and gentlemen. President—Rev. R. Atkinson.

In 1898, Mr. J. J. Kelso. Superintendent of Neglected and Dependent Children, Ontario, was invited by the Government of Manitoba to visit the province and explain the working of the Children's Act of Ontario. The subject was received with great favour, and a Children's Protection Act was placed upon the Statute Books of Manitoba. (See Chapter 6. An Act for the better Protection of Neglected and Dependent Children: assented to April 27, 1898.)

Winnipeg.—Children's Aid Society, 456 Main street. Founded 1898. Council composed of ten ladies and ten gentlemen. President—D. McIntyre.

Other Societies for Children.

Toronto.—St. Nicholas Institute for Boys, Lombard street, under care of Sisters of St. Joseph. Founded 1869. Object: To protect working boys from evil society and give them the comforts of a home. The Sisters have general management, while a trustworthy man superintends the boys. When out of employment, boys are received and when possible work procured for them. Night school in connection. Revenue: Government and City grants, payments from boys and proceeds of an annual lecture. Address—Rev. Sister Superior.

Toronto.—Sacred Heart Orphan Asylum, Sunnyside. For orphans of both sexes. Opened 1851. In 1859 orphans transferred to the House of Providence; in 1885 removed to present residence on Lake shore, near High Park. Is supervised by Government and City officials, and managed by the Sisters of St. Joseph. Revenue: Government and City per capita grants of two cents per day, and subscriptions. Present number in residence, 295.

Toronto.—Protestant Orphans' Home, 411 Dovercourt Road. Incorporated 1894. Has twenty lady managers. Object: To help and place fatherless and motherless children, and occasionally others whose parents are incapacitated from caring for them. Average number of children, 200. Admitted from three to twelve years old; adopted or apprenticed to reliable people who send them to school for part of the time. They receive $50 at expiration of their apprenticeship. School under Public School Board. Revenue: City grant, Ontario Government grant per capita; individual subscriptions, legacies and fees from parents. President—Mrs. John Cawthra.

Toronto.—The Working Boys' Home, 59 Frederick Street. Founded 1867, as Newsboys' Lodging House. Changed its name and methods of work about five years ago; now endeavours to find permanent

situations for these boys; has night school; boys pay about half expenses of Home. Committee composed of ladies and gentlemen. Revenue: Fees of boys, grants from City and Provincial Government, general subscriptions and interest on bequests and deposits. Superintendent—S. G. Smith.

Toronto.—Boys' Home, 339 George Street. Founded 1859. Origin: Mrs. Elizabeth Dunlop found a poor little waif sleeping beside a street crossing, which caused her to fear that other lads might also be similarly situated. Special object: To care for little boys whose parents, through illness or other distress, are unable to provide for them; to educate such and assist them to become useful members of society. Revenue: Government and City grants, two cents per diem per capita from each; subscriptions, interest on investments and fees received from parents able to pay. President—Lady Gzowski.

Toronto.—Girls' Home, 229 Gerard Street, East. Organized 1856. Incorporated 1863. Object: To rescue young girls from vice; also to maintain and support girls from two to fourteen years of age; children indentured until eighteen to reliable persons. The demand for these girls is frequently greater than can be supplied. Children whose mothers are sent to hospital for treatment admitted temporarily. Revenue: Government and City grants, donations, etc. Secretary—Miss Crawford.

Toronto.—Infants' Home, 21 St. Mary Street. Founded in 1875. Origin: Alarming increase of infanticide. Incorporated under "Children's Aid Act." Object: To provide place where children can be received with their mothers during the first years of life and to keep mother and child together; to care for motherless infants and children of widows; to protect destitute or other infants from evils of "Baby Farm." Children sent to other institutions after first year. Per capita Government grant under "Children's Aid Act"; City fees; private subscriptions and fees of relatives. President—Mrs. Charlotte B. Ridout.

Toronto.—The Creche (Day-Nursery), 18 Hayter Street. Opened in 1892. Children caredfor during the day while their mothers are out working; 81 families represented. Daily cost per child, nineteen cents, one-third of which is paid by parents. Supported by subscriptions and City grant of $100. Secretary—Mrs. Overton Macdonald.

Ottawa.—St. Joseph's Orphanage, Rideau Terrace. Founded 1865 to shelter French-Canadian orphans. Under care of Grey Nuns of the Cross, a community founded by the Grey Nuns of Montreal in 1845; became independent in 1854. Object: Education and works of charity. This community has 35 establishments, 346 professional

nuns, 86 converts, 70 novices and 30 postulants. Mother House at Ottawa. Revenue: Government grant of 2 cents a day per child, donations and subscriptions. Address—Rev. Sister Superior.

Ottawa.—St. Patrick's Orphan Asylum. Opened 1865 for children of Irish descent. Board of gentlemen are responsible for liabilities of Institution. Interior management under the direction of the Grey Nuns, assisted by a Ladies' Auxiliary. Number of children during the present year, 95. Revenue: Government grant, County Council grant and voluntary subscriptions. Secretary—Mrs. E. A. Mara.

Ottawa.—The Orphans' Home of the City of Ottawa, Elgin Street. Organized 1864: incorporated, 1865. Any woman on payment of $50.00 may be elected life member, or on payment of $4.00 annually, ordinary member of Corporation. From amongst these members, thirty ladies, called Board of Management, representing different denominations, meet every month. Small advisory committee of gentlemen. Objects: Maintenance and education of orphans and other destitute children, and relief and support of indigent widows and aged women. School for the children, maintained by Public School Board of City, in which the ordinary branches of an English education are taught, with a Kindergarten department. Boys are taught drill exercise. The children are placed out in good homes when such offer. Revenue: Government and county grants, subscriptions, donations and bequests. Address—Corresponding Secretary.

Ottawa.—The Bethlehem Asylum for Foundlings. Opened 1879 by the Grey Nuns. Revenue: Public charity. Address—Rev. Sister Superior.

Kingston.—Orphanage. Founded 1836, connected with the Hotel-Dieu Hospital, under care of the Sisters who belonged to the Hotel-Dieu of Montreal, but are now independent; 32 orphans. Revenue: Government aid and subscriptions. Address—Rev. Mother Superior.

Kingston.—Orphans' Home. Opened 1857. Incorporated 1862. Object: To form a Home for homeless children; to train them and make good citizens of them. Board of Management of 30 ladies; 52 children in Home. Asylum used by Public School Board as one of the public schools. Revenue: Grants from Midland and District School Society, from Provincial Government, City Council, County Council, interest on investments, fees from parents, etc. Corresponding Secretary—Miss Muckleston.

Hamilton.—The Girls' Home. Founded 1862 for destitute children. Organization: Committee of women and Advisory Board of gentlemen. Girls adopted or instructed as servants until they are eighteen: $5.00 per annum is placed in the savings' bank in each girl's name

which she receives at expiration of her term of service with compound interest. There were 37 children in Home at close of last year. Revenue: Per capita Government grant, City grant, collections and legacies. Secretary—Jane N. Macklean.

Hamilton.—Protestant Orphans' Home. Opened 1848. Day school in connection for poorest of the town. Children afterwards placed in comfortable farm houses. Part of building used as "Home for Aged Women."

Hamilton.—The Boys' Home. Founded 1870. Aims: To give the boys a common school education and apprentice them at the age of 14 with farmers chiefly. Institution is non-sectarian. Under Government Inspector. Number of boys in Home at present, 64. Secretary—P. Grace Teetzel.

Hamilton.—St. Mary's Orphan Asylum. Established by Sisters of St. Joseph, 1851. 56 girls in residence, from 3 to 14 years of age. They attend school and receive domestic training. Homes are found for them when old enough to provide for themselves. Government grant. Address—Rev. Sister Superior.

London.—Protestant Orphans' Home. Founded 1874. Works with Children's Aid Society and gives city children temporary shelter free of charge. County children charged at the rate of one dollar a week. Board of Trustees of 48 ladies, and Advisory Board of gentlemen. During year 65 children admitted, of whom 30 have been placed in good homes. Revenue: Government and City Council grants. Secretary—Mrs. Shuttleworth.

London.—Roman Catholic Orphans' Home. Founded 1868, under care of Sisters of St. Joseph. 95 orphans now in Home. Government grant. Address—Rev. Mother Superior.

Berlin.—Orphans' Home, with Board of Directors, 7 ladies and 7 gentlemen. Ladies' Auxiliary meets monthly to inquire into needs and requirements of Home. The children, 12 in number, are sent to school. Revenue: Provincial and County grants. President of Ladies' Auxiliary—Mrs. J. B. Shanty.

St. Catharines.—Protestant Orphanage. Number of inmates on the decline. The children attend the pubilc school, and homes are found for them.

Dundas.—House of Providence. Orphanage for Girls, under the care of the Sisters of St. Joseph, who also keep a school. 110 orphan girls in Institution. Address—Rev. Mother Superior.

Wickwamikong.—Orphanage and Industrial School. Founded 1862 by Sisters of the Immaculate Heart of Mary. There are 60 orphans in the Home and 53 in the Industrial School. Address—Rev. Mother Superior.

Niagara.—Children's Home, for Girls only, conducted under auspices of the Church of England Society for providing Homes for Waifs and Strays. Managed by Canadian Committee.

Province of Nova Scotia.

Halifax.—Infants' Home. Founded 1875. Aims: To receive and care for destitute children, and prevent "baby farming." Committee of at least 12 ladies, assisted by Advisory Committee of gentlemen. Mothers received with their children. A large number adopted in excellent homes. Revenue: Legacies and subscriptions. Cor. Sec.—Mrs. Murray.

Halifax.—The Orphanage. Mount St. Vincent. In charge of Sisters of Charity. Usually about 150 orphans. Supported by voluntary contributions. Address—Rev. Sister Superior.

Halifax.—House of the Guardian Angel. Brunswick Street. An institution for the care of infants, in charge of the Sisters of Charity and some lay assistants. Supported by voluntary contributions. Address—Rev. Sister Superior.

There are two Industrial Corrective Schools in Halifax for incorrigible children, and a Modified School with a similar purpose at Springhill.

Province of New Brunswick.

St. John.—Protestant Orphans' Home. Matron—Mrs. A. H. Butler.

St. John.—Protestant Orphan Asylum. Founded 1854. Object: To provide a Home for destitute orphans. Asylum managed by Board of Directors, members of Protestant churches, and a Ladies' Committee. Children at present number 31. Revenue: Subscriptions from Protestant public, and bequests. Secretary of Ladies' Committee—Mrs. Jack MacLaren.

St. John.—St. Vincent's Convent. Under the care of the Sisters of Charity, who established themselves in St. John in 1854. Object: To care for the orphan poor, to teach all classes high and low, and to visit the sick. The Sisters number 43. Six Sisters are in charge of the Orphan Asylum which contains 70 girls. Revenue: Contributions, legacies, etc. Address—Rev. Sister Superior.

St. John.—Reformatory for Boys. Founded 1892 with the assistance of Sir Leonard and Lady Tilley. The old St. John Penitentiary was transformed into a Home. Board of Management of men and women. The boys given industrial training. President—Lady Tilley.

Fredericton.—Catholic Orphanage. Established 1858 by the Sisters of Charity. Address—Rev. Sister Superior.

Silver Falls.—St. Patrick's Orphan Asylum for Boys. Founded 1879, and conducted by the Sisters of Charity. 90 orphans are at present in Institution; 50 of these attend school taught by two of the Sisters. Revenue: Charitable contributions from Catholic congregations of city, also from large farm connected with Institution. Address—Rev. Sister Superior.

St. Basile de Madewaska.—Hospital, Boarding House, Academy and Orphanage. Founded 1875 by the Sisters of the Hotel-Dieu of Montreal. 50 orphans cared for. Address—Rev. Mother Superior.

Province of Manitoba.

Winnipeg.—The Children's Home. River Avenue, Fort Rouge. Founded 1885 by the Christian Women's Union, and conducted by it until 1887, when it became independent and obtained an Act of Incorporation of its own. Board given power to contract for absolute control of the child. Children admitted into the Home are boys under five years of age, and girls under fourteen. Children clothed and sent to school. Only room for 55 children in Home; 30 attend Fort Rouge School. The annual membership fee, $3; fee for life membership, $25. Payments of $5 per year required until the child is sixteen years old, $15 when sixteen, and $20 when eighteen years of age. This sum is payable to the child by the Corporation when the guardianship of the Home ceases. Revenue: Provincial Government and City Council grants, etc. Secretary—Mrs. Culver.

St. Boniface.—The Victorian Indian Orphan Society. President—Lady Schultz.

St. Boniface.—Tache Home. Managed by the Grey Nuns from Montreal. Established 1844 as Boarding House; changed later to Taché Home. 90 orphan girls cared for; also 25 foundlings and 30 little boys in the Kindergarten. Address—Rev. Sister Superior.

North-West Provinces.

St. Albert.—Orphanage and Asylum. Founded by the Grey Nuns from St. Boniface in 1859, for poor old women. The Youville Asylum shelters 118 orphans of both sexes. Address—Rev. Sister Superior.

Cross Island.—St. Joseph's Home. Founded 1860 by the Grey Nuns of St. Boniface, where they have an orphanage and school. They visit the sick and poor in their homes. Address—Rev. Sister Superior.

Saddle Lake.—Orphanage and School. Founded 1898 by the Grey Nuns. 7 Nuns; 4 Tertiaries; and 30 infant children. Address—Rev. Sister Superior.

McKenzie.—Home of the Sacred Heart. Founded 1866 by the Grey Nuns. Indian Mission.

Arthabaska.—Orphanage and School. Founded in 1874 by the Grey Nuns from Montreal. 6 Nuns; 2 Tertiary Sisters; 43 Indian children.

Providence Mission.—Orphanage and School. Founded by the Grey Nuns. 7 Nuns; 4 Tertiaries; 30 Indian children. Sisters also visit in the homes.

Little Slave Lake.—St. Bernard's Mission. Founded 1874 by the Sisters of Providence in Montreal. 6 Nuns; 4 Tertiary Sisters; 105 boarders of both sexes.

Smoky River.—St. Augustine Mission. Founded by the Sisters of Providence in 1898 to assist the Indians.

Province of British Columbia.

Victoria.—Protestant Orphan Home. Founded 1873. Governed by Board of Management of ladies and gentlemen. There are at present 57 children. Revenue: Voluntary contributions. Address—Mrs. McGregor, Matron.

Victoria.—The Roman Catholic Orphanage. President—Mrs. J. Learny.

Vancouver.—The Alexandra Orphanage. 579 Howe Street. Originated through the need of several motherless children, whose father was unable to care for them. Governed by Board of Management, consisting of a gentleman and lady from each Church in the city. There are at present 40 children. Revenue:—Voluntary public charity and grant from the city. President of Internal Management—Mrs. McPhaiden.

Hospitals—General, Children's, Maternity, Contagious, Consumption, etc.

Province of Quebec.

Montreal.—Hotel-Dieu, Pine Avenue. Founded in the Isle of Montreal, in 1642, by Mlle Jeanne Mance, as a branch of the Congregation of Hospital Nuns of St. Joseph, instituted in 1636, in the town of La Flèche in Angers, France. There are now 8branches

of the Hôtel-Dieu of Montreal in other dioceses, but each house, when established, supports itself and is independent of the Mother House. At present there are in the Mother House, 100 professed Sisters and 10 Novices ; also 2 resident Chaplains. There are beds for 250 patients, who are admitted without regard to nationality or creed ; the hospital contains also private rooms and a department for sick priests. In 1887 a dispensary was added, where diseases of the ear, eye and throat are treated. The in-patients received during the year are about 2,500, while the out-patients, assisted by free consultations or prescriptions, number about 3,800. The doctors on the Staff mostly belong to the medical faculty of Laval University. Revenue : Provincial Government grant ; the city gives no assistance. Address—Rev. Sister Superior.

Montreal.—Notre Dame Hospital. 1431 Notre Dame Street. Founded 1880. Open to all sick poor without distinction of creed or nationality. The medical Staff is under the control of the medical faculty of Laval University. The care of the patients and the internal management of the hospital are entrusted to the Grey Nuns, who are under a medical Board and a Board of Directors, assisted by a Committee of Lady Patronesses. For the first time this spring the Board granted nursing certificates to the Hospital Sisters who had successfully followed the three years' course given by the Staff doctors. Besides the ordinary wards, there are private wards at 50 cents a day and private rooms for those who can afford to pay. The patients have the privilege of being attended by their own doctor. Number of beds, 125 ; cost of each patient per diem, $1.08. Revenue : Provincial Government grant ; receipts from dispensary ; city grant for ambulance ; students' fees, etc. Medical Superintendent—E. P. Lachapelle, M.D.

Montreal.—Association of Lady Patronesses of the Notre Dame Hospital.—Founded in 1881 to assist in the maintenance of the institution. Over 200 members, each paying an annual subscription of $2.00. They undertake to furnish the hospital with all the linen required for the use of the patients. Two members visit the patients in the hospital every week. President—Madame J. R. Thibaudeau, 837 Palace Street.

Montreal.—Catholic Maternity Hospital. 346 Lagauchetière Street. Founded by the Sisters of Mercy. This community was started in 1846 by the widow of Jean Marie Jetté, better known by her name of Mother of the Nativity. Object : To work for the salvation of abandoned souls, by opening an asylum for fallen women and girls, who find there, not only bodily comfort, but the means of returning to the paths of virtue. An institution for Magdalenes and for Foundlings is annexed to the Maternity Hospital. There are also two branch institutions at Ottawa and at Winnipeg. Number of women admitted during the year, 1,131 ; out-patients assisted, 2,007. There

are eleven nurses under the direction of the nuns and of the doctor. Revenue : Government grant, donations from individuals, etc. Address—Rev. Sister Superior.

Montreal.—The Civic Contagious Hospital. Moreau Street. Built in 1886 under the supervision of the City Health Committee. Controlled and maintained by them. Can accommodate 120 patients. Near the hospital is a steam disinfecting station, where a Geneste-Herscher cylinder is used. There are 7 nurses and 3 fever wards. Small-pox patients are in a separate pavilion. Medical Superintendent—Dr. Laberge.

Montreal.—Ophthalmic Institute. St. Catherine Street. Founded by the Grey Nuns, for the treatment of the eye, ear, nose and throat; also for nervous diseases. There is a ward for hydro-therapeutical treatment and another for electrical treatment. Private charity has endowed beds for the poor. Address—Rev. Sister Superior.

Montreal.—General Hospital. Dorchester Street, East. Founded 1821. Corner stone of Central Building laid with Masonic honours by Sir John Johnson, Bart., 1821. Incorporated 1823 as a charity hospital for the sick poor of Montreal without reference to creed or nationality. 4 attending Physicians and 4 Surgeons, 6 assistant Physicians and 8 resident Medical Officers. In 1899, 2,928 in-patients and 35,078 out-patients treated. Buildings now cover a large square bounded by four streets. 200 beds. In 1897 corner stone of Nurses' Home laid by Lord Lister. Board of 13 Managers elected annually from the Governors. Revenue : Bequests and legacies, income from investments, patients' fees and voluntary subscriptions. President—F. Wolferstan Thomas.

Montreal.—Royal Victoria Hospital. Pine Avenue. Founded in 1887 by Lord Strathcona and Lord Mount Stephens, in commemoration of Her Majesty's Jubilee, for treatment of sick and injured persons of all races and creeds, especially those in indigent circumstances. Patients admitted in 1898, 2,279 ; out-door department, 14,681. Board of Governors. Endowment of $1,000,000. Revenue : Income from investments : patients' and students' fees, donations, etc. Secretary and Superintendent—J. J. Robson.

Montreal.—Samaritan Free Hospital for Women. 1,000 Dorchester Street. Formally opened by the Countess of Aberdeen, 1895. An Institution for women, managed by women ; non-sectarian ; all creeds and nationalities admitted. No students admitted. No maternity cases. Majority of cases, special operations. Board of 30 Ladies. Revenue : Gifts and subscriptions, also proceeds of entertainments. Hon-Sec.—Miss Cramp.

Montreal.—Western Hospital. 1269 Dorchester Street, West. Organized in 1873 as a Maternity Hospital ; changed in 1895 to a

General Hospital. Since the change the Government grant has been transferred to the Women's Hospital. During 1899, 2,158 out-patients and 474 in-patients. Revenue: voluntary subscriptions and donations President Ladies' Committee—Mrs. Pennell.

Montreal.—Women's Hospital, 170 and 172 Mountain Street. Incorporated 1874. For treatment of diseases peculiar to women as well as maternity cases. Board of Governors and Managing Committee of Ladies. 50 beds and accommodation for 10 private patients. Nursing Staff, 5, with Lady Superintendent, Matron, House Surgeon and Obstetric Clerk. Revenue : small Government grant and one from City and District Bank Physician—Dr. Reddy.

Montreal.—Maternity Hospital, 93 St. Urbain Street. Incorporated in 1854 under the name of "The University Lying-in Hospital;" changed by Act of Parliament in 1887 to present name. Aim : To afford a means of furthering the acquisition of obstetrical science and to supply scientific aid to destitute females at a critical period. Managed by Ladies' Committee. Is the training school for the medical students of the McGill University, also for Maternity nurses, the Professor in Obstetrics giving clinical instruction to both. Revenue : Government grant, students' fees, patients' fees and annual subscriptions. Secretary—Mrs. H. C. Scott.

Montreal.—The Montreal Homœopathic Hospital, 44 McGill College Avenue. Incorporated in 1865. Present building purchased in 1893. Board of ladies and gentlemen. Capacity, 30 beds. Outdoor dispensary. All wards open to patients of any accredited physician of any School of Medicine. Revenue : Fees of Governors, private subscriptions, nurses' fees, rent of private rooms. President of Ladies' Committee—Mrs. J. T. Hagar.

Quebec.—Hospital of the Precious Blood. In 1639 Mother Marie Guenet de St. Ignace, and two Sisters of the Nursing Order of the Augustines, established at Dieppe, arrived in Quebec. They were induced to start a Branch of this Order in Canada by the Duchess of Aiguillon. All the Religious, of whom there are 60 professed Nuns and 40 Novices, are employed in the service of the hospital, and observe the constitution and rules of the Order. Object : Care of the sick of all nationalities and creeds, both the poor and those who can pay. The doctors and surgeons of Laval University give their services gratuitously to the poor. Revenue from lands granted in the 17th and 18th centuries, and cleared by the exertions of the Sisters ; they also receive a Provincial Government grant. Number of in-patients cared for during 1898, 1,336 Address—Rev. Mother Superior.

Quebec.—Sacred Heart Hospital. Founded 1873 by the Nursing Sisters of Pity. This Order originated in the Monastery of the Nursing Sisters of Dieppe, established there since 1285. Inmates of the

hospital, men and women, number 200. This is the only institution which receives epileptics. Revenue : From landed property given by the founder, Monseigneur de Saint Vallier ; from a Government grant for 20 poor, and also chiefly from the work and economy of each Sister. Address—Rev. Mother Superior.

Quebec.—Maternity Home of Mercy, Bouillard Street. Founded about 1840 by Mlle. Métivier. In 1874 the Nuns of the Good Shepherd took over the administration of the Home. Number of patients admitted, from 125 to 150 a year. There are 5 nurses. Revenue : Government grant, admission fees, collections, and the work of the inmates. Address—Rev. Sister Superior.

Quebec.—Jeffrey Hale Hospital, 2 Olivier Street. Founded 1865. Under Board of Directors, matron and 5 nurses. Object : Care of the sick, especially Protestants, both in hospital and out of doors. There are 40 beds. President—J. T. Ross.

Sherbrooke.—General Hospital. Administered by Committee of Directors. Patients admitted during year, 166 ; of whom 63 were residents of Sherbrooke. Revenue : Grants from Provincial Government and municipalities, church collections, donations, etc.

Three Rivers.—Hospital. Founded 1864 by the Sisters of Providence from Montreal. Patients treated during year, 240. The Sisters visit and tend the sick in their own homes and in prison. Revenue : Provincial Government grant, and work of nuns, etc. Address—Rev. Sister Superior.

St. Hyacinthe.—Hotel-Dieu. Founded 1840. Under the care of the Sisters of Charity (Grey Nuns), who, without having followed any special course of training as nurses, have received from the resident physicians practical instruction in their duties. The Sisters visit and nurse the sick in their homes. 56 in-patients treated during the year. Address—Rev. Sister Superior.

Arthabaskaville.—Hospital. Founded 1881 by the Sisters of the Hôtel-Dieu at Montreal. 15 poor people in hospital. Address—Rev. Mother Superior.

Nicolet.—Hospital. Founded 1886 by four Grey Nuns from St. Hyacinthe. Address—Rev. Sister Superior.

St. Johns.—Hospital. Founded by the Grey Nuns of Montreal, who also visit the poor in their homes. There are 15 patients in the Hospital, and 25 incurables of both sexes Address Rev. Sister Superior.

St. Jerome.—Hospital. Founded in 1888 by the Grey Nuns from Montreal. The Sisters also visit the poor in their homes.

Nominingue.—Hospital. Founded 1896 by the Canonesses of the Five Wounds of our Saviour, who came from Lyons in France. This Order follows the rule of the Augustines and the constitutions of the ancient Community of Canonesses. They divide their life between attendance at the choir and works of charity. Revenue: Charity, manual labour, teaching and the other works to which they devote themselves. Address—Rev. Mother Superior.

Fraserville.—Hospital of the Precious Blood. Founded in 1889 by the Sisters of Providence of Montreal. 51 patients have been cared for during the year. The Sisters also visit the poor in their homes. Address—Rev. Sister Superior.

Chicoutimi.—Hotel-Dieu Saint-Vallier. Founded in 1884 by the Nursing Sisters of Quebec. Address—Rev. Mother Superior.

Sorel.—General Hospital. Founded 1862. Belongs to the Civil Corporation, but the Sisters of Charity of the Hôtel-Dieu of St. Hyacinthe, under the direction of a Superioress, have the management. Object: Works of mercy, spiritual as well as bodily. Revenue: Gifts, alms, work of the Nuns, payments from boarders and Government grant. Address—Rev. Sister Superior.

Ste. Agathe des Monts.—Laurentian Sanatorium. Institution for treatment of consumption in its incipient stages. At village of St. Agathe, 64 miles from Montreal, reached by a branch of the C. P. R. Sanatorium built on a hill 1,550 feet above the sea level. Staff consists of House-Physician, Matron, who is a trained nurse, and two assistant nurses. Charges: $10.00 to $15.00 per week. Endowments allow of a limited number being received at lower rates. Also 2 free beds for specially deserving cases. Director—Dr. A. J. Richer.

Province of Ontario.

Toronto.—General Hospital. 400 Gerrard Street, East. Established 1819. Incorporated 1847. 400 beds. Emergency branch (First Aid to Injured) 105 Bay Street. Pavilion for diseases of women. Governed by a Board of Trustees of five members, made up of three Government Trustees, the Mayor of the City of Toronto and one member elected by the subscribers to the Hospital funds. A number of students of Toronto Medical College and Women's Medical College receive their bedside instruction at this Hospital. Operating theatre seats 1,000. Revenue: Investments, Government grant, and fees from patients. Medical Superintendent—Charles O'Reilly, M.D.

Toronto.—Andrew Mercer Eye and Ear Infirmary. Under above management.

Toronto.—Burnside Lying-in Hospital. 128 beds, under above management.

Toronto.—Hospital for Sick Children, College Street, cor. Elizabeth. Founded 1875. Incorporated under the laws of the Province of Ontario. Governed by a Board of Trustees. Special aim and object: Care of sick children between the ages of two and fourteen. Internal management regulated by Lady Superintendent, with a staff of 30 nurses. Number of in-patients, about 600 per annum, and of out-patients, 4000. About 190 beds. Revenue: Grants, per capita from Ontario Government equal to 30 cents per diem, from Corporation of City of Toronto; and voluntary subscriptions. Per capita cost of maintaining the hospital, 70 cents per day.

Toronto.—The Orthopedic Hospital, 12 Bloor Street, East. Opened 1898. Incorporated under Act respecting benevolent, provident and other societies of the Province of Ontario. Managed by a Board of Trustees, who conduct the business of the Hospital, appoint the Medical Staff, etc. Is the only Institution in Canada exclusively for the treatment of the lame, crippled and deformed, and for the study of orthopedic surgery. Has special equipment and mechanical contrivances for carrying out the work, all of which, with special boots for the lame, etc., are manufactured on the premises under the supervision of the surgeons. Orthopedic gymnasium well equipped for lateral curvature of the spine and other deformities. An acting and consulting Staff of Medical men, a Ladies Committee; 172 patients admitted the first year, 100 of which were under fourteen years of age. Revenue: Fees from private and semi-private patients, Government grant and subscriptions. Sec.-Treas.—Warring Kennedy, Esq.

Toronto.—St. John's Hospital, 28-34 Major Street. Organized 1885. Managed by Sisterhood of St. John the Divine of Canada. The outcome of the first woman's dispensary in Toronto. Started in the Sisters' Mission House for the relief of women suffering from diseases peculiar to their sex. 27 beds. Is under Government inspection. Outdoor department at Mission House in Follis Street. Between 600 and 700 patients treated annually. Nursing in Hospital by Sisters of St. John the Divine and trained nurses. Patients admitted without regard to race or religion. Revenue: Provincial Government and city grants, fees of patients and subscriptions.

Toronto.—Grace Hospital (Homœopathic), Corner College and Huron Streets. Founded 1890. Incorporated 1893. Origin: Free dispensary opened 1887 to give homœopathic treatment to sick poor of city. Maternity department. Committee of ladies: Auxiliary Committee of young ladies. Revenue: Provincial Government and City grants, subscriptions, etc. Sec.—Mrs. James Hay Smith.

Toronto.—Western Hospital, 159 College Street. Founded 1895. Origin: A free dispensary for the poor in the Western part of

the city. Incorporated as a general Hospital. Staff of 42 members of the Medical profession. Has woman's Board in charge of house-keeping. Revenue : City grant of 40 cents per diem for patients sent by Medical Health Officer ; Provincial Government grant per capita ; Membership fees and subscriptions. Sec. of Medical Staff—W. J. Wilson.

Toronto.—St. Michael's Hospital, Bond Street. In charge of the Sisters of St. Joseph, of the House of Providence. Established 1892. Has a well equipped operating theatre of improved modern design, utilised by the various medical schools of the city. Free Dispensary for poor out-patients, open every afternoon. Advisory Board of gentlemen. Medical Staff consists of Medical Superintendent, 3 resident House Surgeons and attending Staff of 30 of the most eminent physicians and surgeons of the city. Total number of patients treated during the year, 2,127; out-patients, 7,790. Revenue: Grants from Provincial Government and City Council. Address—Rev. Sister Superior.

Ottawa.—Roman Catholic General Hospital, Water Street. Founded 1845. Under the direction of the Grey Nuns, 18 in number. The Medical Staff consists of 2 consulting, 8 visiting, and 2 resident physicians and 2 specialists. From 250 to 300 patients. Price of board and treatment for those who can afford to pay, $3 per week. Patients admitted during the year, 1,612. A Ladies' Auxiliary, consisting of about 80 members, formed 1898, which has helped to furnish the new portion of the building. Revenue : Provincial Government grant of 20 cents per day for each adult patient, and 7 cents for children ; grant from County, and private patients' fees. Address—Rev. Mother Superior.

Ottawa.—Contagious Diseases Hospital. In connection with General Hospital. Under care of the Grey Nuns ; 5 employed therein. Address—Rev. Mother Superior.

Ottawa.—General Protestant Hospital. Founded 1869. Nursing done by nurses trained in the Lady Stanley Institute. Number of beds, 140. Infectious ward attached. Ladies' Auxiliary to the Board of Directors paying a membership fee of 50 cents annually. A Ladies' Visiting Committee. Revenue : Government and Municipal grants, patients' fees, church collections, annual subscriptions, etc. Medical Superintendent—W. F. Maybury, B.A., M.B.

Ottawa.—St. Luke's General Hospital. Founded 1898, on a non-sectarian basis. Board of Governors and Medical Board. There are two public wards containing 61 beds ; 914 patients treated during the year. A training school in connection with hospital. A Ladies' Auxiliary Association established to help with the furnishing. President—Mr. John B. Booth.

Ottawa—Maternity Hospital. Incorporated 1894. Objects: To afford to married women, for a small remuneration if possible, proper accommodation, medical attendance and experienced nursing during their confinement. Poor women are also attended at their own homes. Board of Life Governors, Life Trustees, and 12 Trustees elected annually. Medical Board consists of Consulting Physicians and 6 attending Medical Officers; 85 patients admitted during the year and not a single maternal death has taken place. Revenue: Ontario Government and County Council grants, patients' fees, subscriptions, donations, etc. Secretary—Mrs. William Hutchinson.

Ottawa.—House of Mercy (Maternity) 790 Wellington Street. The Home in Ottawa is a branch of the one in Montreal. Established 1879. Governed by a local Superior and three assistants. Medical Staff and Physician in daily attendance and 5 nurses. Revenue: Government grant, contributions from the patients, subscriptions and donations and industry of the Sisters. Address—Rev. Sister Superior.

Ottawa.—Hospital for Sick Children. 51 children admitted during year. Adult patients treated in hospital as private patients; 113 during year. Revenue: Grants from Province of Ontario and County of Carleton, patients' fees, subscriptions, etc.

Hamilton.—City Hospital. With maternity building on premises. 173 patients received during the year. Revenue: Grants from Province of Ontario, City of Hamilton and Municipalities, patients' fees, etc. Superintendent—Dr. Edgar.

Hamilton.—St. Joseph's Hospital. Established in 1881, by the Sisters of St. Joseph. Total number under treatment, 423. Revenue: Government grant, patients' fees, subscriptions, donations, etc. Address—Rev. Mother Superior.

Kingston.—Hotel-Dieu Hospital. Founded 1860 under the care of the Sisters of Charity. Admissions during the year, 246. Rooms for private patients. Revenue: Provincial Government, City and County grants, patients' fees, subscriptions, etc. Address—Rev. Sister Superior.

Kingston.—General Hospital. Has 168 beds. Staff: Medical Superintendent, superintendent of nurses, 2 house surgeons, 22 nurses. Maternity wing and outdoor dispensary. About 1,000 free patients per annum. Revenue: Grants from Government, City, County and Municipalities, patients' fees, donations and collections in city churches, hospital practice fees, etc.

London.—General Hospital. A large new three-storey building just erected in the grounds of the old hospital. Patients admitted during year, 125. Revenue: Provincial Government, City and County grants, patients' fees, subscriptions, etc.

London.—St. Joseph's Hospital. Established 1858, under the care of the Sisters of St. Joseph. 180 patients received during year. Address—Rev. Sister Superior.

St. Catherines—Genera and Marine Hospital. 238 patients under treatment during year. Revenue: Government, City and County grants, patients' fees, subscriptions, etc.

St. Catherines.—The Ladies' Hospital Aid Society. Secretary—Mrs. Larkin.

Galt.—Hospital. Town and surrounding country very free from sickness, consequently population of hospital never very large, 85 being admitted during year. Staff consists of 7 nurses and the lady superintendent. Revenue: Provincial Government, City and County grants, etc.

Guelph.—General Hospital. Total capacity is about 85. New appliances added, including a massage machine. Infectious building attached. 18 nurses, a lady superintendent, and a house surgeon. Revenue: Provincial Government, City and County grants, subscriptions, etc.

Guelph.—St. Joseph's Hospital. Founded 1861. Under care of the Sisters of St. Joseph. Total capacity, 50 beds; private apartments. Revenue: Provincial Government, City and County grants, etc. Address—Rev. Mother Superior.

Windsor.—Hotel-Dieu Hospital. Opened 1890. Under the direction of the Hospital Nuns of St. Joseph. Special department recently opened for treatment of orthopedic cases. Revenue: Grants from Provincial Government, County and City, patients' fees, donations and subscriptions. Address—Rev. Mother Superior.

Pembroke.—General Hospital. Established 1878 by the Grey Nuns of Ottawa. Revenue: Provincial Government and County grants; patients' fees, subscriptions, bequests, etc. Address—Rev. Sister Superior.

Mattawa.—General Hospital. Under the care of the Grey Nuns of Ottawa. Number of patients received during past year, 215. Revenue: Provincial Government and County grants, patients' fees, subscriptions, donations, etc. Address—Rev. Mother Superior.

Brockville—St. Vincent de Paul Hospital. Established 1887. Conducted by the Sisters of Charity of the House of Providence, Kingston. 365 patients admitted during year. Revenue: Provincial Government, City and County grants, subscriptions, donations, etc. Address—Rev. Mother Superior.

Brockville.—Ladies' Auxiliary in connection with the St. Vincent de Paul Hospital. Have largely helped the finances of the Hospital. Secretary—Miss Bradley.

Brockville.—General Hospital. Organized by Protestants of the Town. In 1881 Free Dispensary started. Establishment largely due to exertions of women of town, who raised money by collecting subscriptions. Board of Governors, assisted by a Woman's Auxiliary, which elects two of its members at a time to visit the Hospital. Accommodates 42 patients. A few wards for the poor. Prices for other wards graded according to circumstances of patients. Maternity ward. President, Physician, Matron and 12 Nurses. Revenue: voluntary contributions, Government, Town and County grants. Sec. Woman's Committee—Mrs. Albert Gilmour.

Thessalon.—The Victorian Hospital. Founded 1899. Under the management of the Victorian Order of Nurses. Provincial Government gives grant to pay the nurses. Hospital furnished with help of public subscriptions.

Belleville.—Hospital. Established 1886 by the Women's Christian Association. Hospital Board comprises 9 ladies. 116 families have been aided, and 87 city poor treated. Revenue: City grant, patients' fees, contributions, etc. President of the Medical Staff —Dr. Dolan.

Brantford.—J. H. Stratford Hospital. 209 patients received during year. Revenue: grants from Provincial Government and County, patients' fees, subscriptions, etc.

Port Arthur.—St. Joseph's Hospital. Established 1873. Under care of the Sisters of St. Joseph. Admissions during year about 132. Revenue: grants from Province of Ontario, from Town and from District of Algoma, patients' fees, subscriptions, donations, etc. Address—Rev. Mother Superior.

Berlin.—Berlin and Waterloo Hospital Trust. Established 1895. Has Isolation Hospital. Revenue: grants from Province of Ontario, from Town and County, patients' fees, subscriptions, etc. Organized in 1896 for the purpose of equipping the hospital. Secretary Ladies' Auxiliary—Mrs. G. Wegenast.

Chatham.—St. Joseph's Hospital. Established by the Sisters of St. Joseph, of London, Ont. Admissions numbered about 120 during year, more than half Protestant in religion. Revenue: Provincial Government and Town grants, patients' fees, bequests, donations, etc. Address—Rev. Mother Superior.

St. Thomas.—Amasa Wood Hospital. Matron and staff of 5 nurses. 135 patients treated during year. Revenue: Government and City grants; patients' fees, subscriptions, etc.

Collingwood.—General and Marine Hospital. Has Superintendent and 5 nurses. Average, 50 to 70 patients a year. Revenue: Provincial Government, Town and County grants, patients' fees, etc.

Stratford.—General Hospital. 214 patients admitted during year. Management contemplate erecting Isolated Hospital for contagious diseases on the grounds. Revenue: grants from Government City and County, subscriptions, etc.

Peterborough.—Nichol's Hospital. 284 patients admitted during year. Revenue: Government grant; patients' fees, subscriptions, donations, etc.

Peterborough.—St. Joseph's Hospital. Under care of the Sisters of St. Joseph. The upper flat isolated for cases of fever. 184 admissions during the year. Revenue: Provincial Government grant, patients' fees, subscriptions, etc. Address—Rev. Sister Superior.

Owen Sound.—General and Marine Hospital. 135 patients received during year. Revenue: Provincial Government, Town and County grants, patients' fees, subscriptions, etc.

Sudbury.—General Hospital. During year admissions, 123. Revenue: Provincial Government grant, patients' fees, subscriptions, etc.

Sudbury.—St. Joseph's Hospital. Under care of the Sisters of St. Joseph. 154 patients admitted during year. Revenue: Government grant, patients' fees, subscriptions, donations, etc. Address—Rev. Sister Superior.

Huntsville.—General Hospital. 71 patients received during year. Revenue: Provincial Government grant, patients' fees, subscriptions, etc.

Huntsville.—Hospital. Admissions for year, 172. Revenue: Government and municipality grants, etc.

Woodstock—General Hospital. 105 patients during year. 8 doctors on staff and 9 nurses.

Sarnia.—General Hospital. Admissions during year, 126. Maternity ward in connection. Revenue: Government and County grants, patients' fees, etc. Medical Officer—Dr. McLean.

Sarnia.—Women's Hospital Aid Society. In fifth year of most vigorous existence.

Barrie.—Royal Victoria Hospital Established 1897. 83 admissions since opening of Hospital. Revenue: Government. Town and County grants, patients' fees, donations, etc.

Cornwall.—Hotel-Dieu Hospital. Established 1897 by the Sisters of the Hotel-Dieu of Montreal. Admissions since opening of Hospital, 358. Revenue: Grants from Town, Counties and Municipalities, subscriptions, donations, etc. Address—Rev. Sister Superior.

Gravenhurst.—National Sanatorium for Consumption. 3 cottages in addition to main building, and 2 more are in course of erection. When completed 50 patients can be accommodated. Revenue: Government grant, patients' fees, donations, etc. House-Surgeon—Dr. Elliott.

Rat Portage.—General Hospital. Accommodation too limited. Lady Superintendent, 4 nurses, and good medical staff in attendance. Revenue: Grants from Provincial Government and from Town, patients' fees, subscriptions, etc.

Province of Nova Scotia.

Halifax.—Victoria General Hospital and Nurses' Home. Superintendent —Miss Bertha Elliott.

Halifax.—Infirmary. Kept by Sisters of Charity. Also a refuge for aged women. Address—Sister Mary Vincent.

Windsor.—Maternity Hospital. "Grant Nursing Home." Founded 1898. Home for those who need special care. Matron—Miss Susan E. Stainer.

Springhill.—Hospital. Rev. Charles Wilson. (No further information.)

New Glasgow.—Aberdeen Hospital. Organized 1898. District nurses are at call of town physicians. Fee asked if patients are in position to pay, if not, services given gratuitously. Superintendent—Mrs. Sherston.

Province of New Brunswick.

Chatham.—Hospital. Founded 1819. Under the care of the Sisters of the Hotel-Dieu from Montreal. 25 beds. Address—Rev. Mother Superior.

Campbellton.—Hospital. Founded 1889. Under care of the Sisters from the Hotel-Dieu, Montreal. Address—Rev. Mother Superior.

Silverfalls.—The Mater Misericordia Hospital and Home. Established 1888. Conducted by the Sisters of Charity. Inmates number 63 male and 46 female. A dispensary under the direction of the visiting physician. Revenue: Church collections and legacies. Address—Rev. Mother Superior.

Tracadie.—Hospital for Lepers. Founded 1858 by the Sisters of the Hotel-Dieu, Montreal, who wished to devote themselves to the care of lepers. Every precaution recommended by science for the care of lepers is taken, and up to present time none of the Sisters have become infected. They are 28 in number: 21 patients, 15 men and 6 women. In an entirely separate building the Sisters have charge of 30 orphans. Revenue: Federal Government grant and work of the nuns. Address—Rev. Sister Superior.

Province of Prince Edward Island.

Charlottetown.—Prince Edward Island Hospital. Incorporated 1884. Governed by Board of 8 Trustees. Medical Board of 10 doctors. 163 patients treated during year; 62 out-patients. Revenue: Subscriptions, donations and church collections, patients' fees, etc. Secretary-Treasurer—Mr. B. Balderston.

Charlottetown.—Hospital. Founded 1879 by the Grey Nuns of Quebec. 175 patients received during year. At dispensary free medicines have been given to 280 patients. Revenue: Public charity and the work of the Nuns. Address—Rev. Mother Superior.

Province of Manitoba.

Winnipeg.—General Hospital. Organized 1872 and incorporated 1875. Medical Staff comprises 5 consulting doctors, 3 attending physicians and surgeons, 4 surgeons, 5 specialists for diseases of the eye, ear, nose and throat, 2 physicians for Maternity Ward and 1 pathologist. Children's Ward named the "Brydges Memorial Ward" opened 1888; hospital for infectious diseases opened 1893; Victoria Jubilee addition will be devoted to surgical cases. Revenue: Dominion and Provincial Government and City grants, etc. Secretary—Mr. J. F. Bain.

Winnipeg.—The Women's Hospital Aid Society. Formed 1883 for providing necessary linen and other comforts. Revenue: Membership fees, collections and entertainments, etc. Secretary—Mrs. E. M. Wood.

Winnipeg.—The Indian Hospital Society. President—Lady Schultz.

Winnipeg.—Catholic Maternity Home. Founded 1898. Under the direction of the Sisters of Mercy from Montreal. Staff of 7 nuns and 3 nurses. Children born in the Home are sent to the Grey Nun's Crèche at St. Boniface up to the number of 25; beyond that number the Sisters of the Home are obliged to take care of them. Address—Rev. Sister Superior.

St. Boniface.—General Hospital. Under the charge of the Grey Nuns of Montreal. Contains 135 beds and receives indiscriminately poor of all religions and nationalities. Receives grants from Dominion and Provincial Governments, from the Town of St. Boniface and other Municipalities. Address—Rev. Sister Superior.

Brandon.—General Hospital. Resident doctor. 489 patients received during year. Revenue : grants from Government, City and other Municipalities, subscriptions, etc.

Morden.—Freemasons' Hospital, has treated number of patients, and received a comparatively large sum of money from paying patients. Government and Municipality grants.

Medicine Hat.—General Hospital. Only one in the territories employing a Resident Medical Superintendent. Clientèle drawn from all parts of the territories. 16 patients now in the wards. The Maternity Cottage has been renovated. Home for Incurables in connection since 1896.

Edmonton.—General Hospital. Established in 1895 by the Grey Nuns from Montreal. 30 beds. No maternity cases accepted. 1155 patients have been admitted during the year. Revenue : Federal and Local Government grants, patients' fees, voluntary contributions from town, and Ladies' Aid Society. Address—Rev. Mother Superior.

Regina.—The Victorian Order Hospital. 1898. (See Victorian Order.)

Calgary.—General Hospital. Practically all the surgery of the district is done here on account of the Holy Cross Hospital having no operating room nor surgical nurses. Maternity Cottage and Nurses' Home in connection to be built and equipped.

Calgary.—Holy Cross Hospital. Established 1891. Managed by the Grey Nuns. Well suited for helping consumptives to recuperate their health. 267 patients treated during year. Address—Rev. Mother Superior.

Lethbridge.—Galt Hospital. Maintained largely by monthly deductions from pay of men employed by Railway and Coal Company.

St. Albert.—Hospital. Under charge of Grey Nuns of Montreal. There are comparatively few patients, owing to the proximity of the Edmonton Hospital.

Macleod.—General Hospital. Opened 1896. Entitled to Government assistance, 1897. Accommodates 17 patients and is large enough to meet requirements of district.

Blood Reserve.—Indian Hospital. Founded 1873. The Reverend Father Lacombe, O.M.J., obtained from Government a sum for building a hospital among the Blackfoot Indians, the most barbarous tribe. Staff, 5 Sisters, Head Matron, 2 Nurses, 1 sewing woman and 3 employees. There are 2 wards capable of accommodating 8 patients each. There is also a mortuary chamber where the patients are carried to die. This measure is necessary because of the Indian prejudice which forbids their occupying a bed in which someone has recently died. The hospital receives from the Indian Department food for the sick, medicines, medical attendance, and a small salary for 3 of the Sisters. In addition they depend on donations.

Province of British Columbia.

Victoria.—Royal Jubilee Hospital. Founded 1887. Is entirely unsectarian. This hospital is under management of a Board of Directors. Isolation hospital is on the same grounds, some distance from main building. Operating room is probably the best in the province. Revenue: patients' fees, contributions from private sources, Government and City grants.

Victoria.—Womens' Auxiliary Society. Incorporated 1899. Object: To provide the Staff and inmates of the Royal Jubilee Hospital with bedding, clothing, glass, crockery and other necessary comforts. Voluntary subscriptions.

Victoria.—Marine Hospital for Seamen. Supported by Dominion Government.

Victoria.—St. Joseph's Hospital. Founded 1874 by the Sisters of St. Anne from Lachine, P.Q. Object: Instruction of young girls, but owing to the needs of the country a hospital was started.

Victoria.—Maternity Hospital. It is now "Home Nursing Society." President—Mrs. D. W. Higgins.

Vancouver.—City Hospital. The sick poor are cared for, as well as those who are able to pay.

Vancouver.—St. Paul's Hospital. Opened 1894; is entirely unsectarian. Under management of the Sisters of Charity of Providence. 8 Sisters in charge, assisted by secular help, both male and female. 508 patients admitted during year. 61 were charity patients. 324 meals given to outsiders. Though the hospital receives no remuneration from the Government or the City Council, yet the goodwill and kindness of all are greatly appreciated by the Sisters. Address—Rev. Sister Superior, or Madame F. H. Martin.

Vancouver.—St. Lukes' Home and Maternity Hospital. Superintendent—Sister Frances.

Esquimalt.—Royal Naval Hospital. For sailors and soldiers. Supported by British Government.

Vernon.—Jubilee Hospital. 1897. (See Victorian Order.)

Nelson.—Hospital and Hospital Society.

New Westminster.—Womens' Hospital. Founded 1894 by Local Women's Christian Temperance Union; handed in 1898 to the Local Council of Women, in good standing. Board of Lady Directors, representative of the Affiliated Societies. It is the only institution on the mainland or in the Province entirely for women, and managed by women. It fills a great need to the women who live in the country far from physicians. President—Mrs. J. Cunningham.

Kootenay.—Hospital. Founded 1898 by the Sisters of Providence, Montreal. Indian mission. 560 patients received during year. The Sisters also visit the sick in their homes.

Homes for Incurables, Inebriates, Deaf-Mutes, the Blind, the Insane and the Feeble-Minded.

Province of Quebec.

Montreal.—Home for Incurables, 1116 St. Denis Street. Founded in 1898 by five young girls, who took a house in St. Charles Borromee Street, where they lived and cared for poor women suffering from incurable diseases, deformities, etc., who were rejected elsewhere. They were soon obliged to remove to St. Denis Street, where they were able to accommodate 50 patients. In 1899 the undertaking was confided to the Sisters of Providence. It has received much sympathy and generous donations. Address—Rev. Sister Superior.

Montreal.—Nazareth Asylum, St. Catherine Street. Founded in 1869 by Rev. Monsieur Rousselot, and placed in the care of the Grey Nuns. The education of the blind is carefully attended to, and includes mathematics, history, literature, etc. Music holds an important position, and is under the charge of a blind professor, a graduate of the Institution. An average of 80 blind people of both sexes receive instruction every year. Revenue: Government grant, donation from the Savings Bank, subscriptions, etc.

Montreal.—Association of the Lady Patronesses of Nazareth. Has about 100 members paying a dollar a year; further revenue from Annual Dinner and Concert by the Blind, the proceeds of which go to the Asylum.

Montreal.—Institution of Deaf Mutes, 595 St. Denis Street. Founded in 1851 by Sister Marie de Bonsecours (née Cadbois) of the Sisters of Providence. A noviciate of the Sisters of Providence, established in 1887, was started in order to allow such deaf-mutes as were inclined to the religious life to follow their vocation. They number 14. There are 112 pupils who are taught by the oral method, and 57 who follow the manual method. The institution also receives orphans and poor children. Revenue: Government grant, fees of the pupils, sale of work of boarders, etc. Address—Rev. Sister Superior.

Montreal.—Association of Benefactresses of the Deaf-Mute Institution. Object: To assist the Sister Directors by enlarging and perfecting the undertaking. Revenue: Contributions of the three hundred members; "the bread charity;" and also an annual supper. Secretary—Mme. A. Gagnon, 457 Sherbrooke Street.

Montreal.—Saint Jean de Dieu Asylum for the Imbecile. Established 1873 by the Sisters of Providence. Object: To care for and cure such imbeciles as are curable, to protect them from themselves and to confine those who are dangerous to society, the public well-being, etc. The Asylum can accommodate 2,000 patients; there are at present 1,455. Idiots, and the old of both sexes who are in their dotage, are also admitted, there being no other refuge for them in the Province of Quebec, as there is in Ontario, where a special law deals with this class. There are 18 wards, each containing 45 patients. Cost to Government, $114.00 per capita per annum, and during the year 271 patients have been admitted. There are three methods of procuring admission of patient. (1). By a friend filling up a form provided by the Government. The patient is put under observation by the Superintendent for 15 days, and is only admitted after a strict examination. (2). By order of a magistrate. (3). Criminal imbeciles are admitted by order of the Lieutenant-Governor in Council. Medical Superintendent for the Government—Dr. George Villeneuve.

Montreal.—St. Margaret's Home for Incurables, 557 Sherbrooke Street. Incorporated 1890. Governing Body, Sisters of St. Margaret. For all classes of incurable diseases, excepting insanity and epilepsy. A number admitted free. Revenue:—donations, collections, and fees from private patients. Sister in Charge—Sister Elizabeth Margaret.

Montreal.—Mackay Institute, Notre Dame de Grace. (See Educational Section).

Verdun.—Protestant Hospital for Insane. Organized between 1879 and 1881. Incorporated 1881. Opened for reception of patients, 1890. General management invested in Board of Governors and Board of Management. Object: The care and cure of Protestant insane of

the Province of Quebec. Recent population, 355. Capacity, 400. Total discharge rate during last 10 years, 52.75 per cent. of the admissions. Recovery rate, 40 per cent. Revenue:—Board of private patients, interest on small endowment and subscriptions. Medical Superintendent—T. J. W. Burgess, M.B., F.R.C.S.

Quebec.—Beauport Insane Asylum. Under the care of the Grey Nuns since 1893. Total admissions during year, 197, of which 58 were incurable lunatics, idiots, or paralytics. Lunatics and idiots are only admitted in exceptional cases, or when the law demands it. The inmates number about 108. The proportion of recoveries is 41.11 per cent. of those admitted during the year. Superintendent—Dr. Vallée.

Beloeil.—Deaf-Mute Institute. Branch from Montreal. Founded 1869 by the Sisters of Providence. Is also a home for 32 poor, and for 8 adult boarders. There are 23 deaf-mutes. Address—Rev. Sister Superior.

St. Ferdinand.—St. Ferdinand Asylum. Founded 1872 for the insane and idiots. Managed by the Grey Nuns. Number of inmates, 120. Cost of admission, $100. Government grant.

St. Paul's Bay.—Home for Idiots and Imbeciles. Under the charge of the Little Franciscan Sisters of Mary. The new building has all modern improvements, and is capable of holding 200 patients. Cost of board, $75.00. Government grant. Address, Rev. Sister Superior.

Province of Ontario.

Toronto Asylum for Insane and Idiots, Queen Street, West. Government Institution, of which there are a number in the Province of Ontario, all under Government rule and inspection. Daily average population, 702. Patients employed in suitable work so far as possible, such as gardening and the various trades, sewing, and laundry work. Medical Superintendent—Dr. Daniel Clarke.

Toronto.—Home for Incurables, 130 Dunn Avenue. Founded 1874. To afford a home for sufferers from incurable disease, who have no means of procuring medical attendance and nursing. Governed by Board of Directors composed of ladies and gentlemen. Revenue:—annual Government and City grant, public subscriptions, collections by members of Board, and bequests. Secretary—Miss M. Martin.

Toronto.—Asylum for Insane. Established 1840. Total number of patients under treatment during year, 859. In woman's side of the house record of recoveries, 40.4 per cent. The amusements for

inmates have been numerous; 40 concerts took place during year. Annual cost per patient, $139.37. Revenue: patients' fees. Medical Superintendent—Dr. Daniel Clarke.

Ottawa.—Perley Home for Incurables. Lady Superintendent—Miss Annie Drummond.

Hamilton.—Asylum. Established 1895. Total number of patients under treatment during year, 1,113. Cost of maintenance, $112.72 per capita. The Hospital opened in July, 1898. Staff of male and female nurses. The amusements are numerous, and everything is made conducive to a quiet, happy and contented life. Medical Superintendent—Dr. James Russell.

London.—Home for Incurables. Established 1892 by the Women's Christian Association for the care of patients suffering from incurable diseases. Address—Secretary of the Women's Christian Association.

London.—Asylum. Established 1871. Generally in residence about 1,000 patients. Staff comprises Medical Superintendent and 3 assistants, a Matron, Assistant Matron, and nurses. The farming and gardening operations of the asylum are very good. They have had during the year 22 concerts, 44 dances, 24 "at homes," and 15 lectures for the amusement of the patients. Annual cost per patient, $121.51. Revenue: patients' fees. Medical Superintendent—Dr. R. M. Buck.

Kingston.—Asylum. Established 1855. Became Provincial Institution 1877. Total number under treatment during year, 636. Surgical aid given when required, and best methods known applied for alleviation of mental distress. Annual cost per patient, $134.92. Revenue: patients' fees. Medical Superintendent—Dr. C. K. Clarke.

Kingston.—Rockwood Hospital for the Insane. Has been under the Government of the Province of Ontario for 22 years. Average population, 563. Farm, garden and dairy worked by inmates who are also employed at trades, sewing and laundry work. Medical Superintendent—Dr. C. K. Clarke.

Brantford—Ontario Institute for the Blind. (See Educational Section.)

Belleville.—Ontario Institution for the Education of the Deaf and Dumb. (See Educational Section.)

Belleville.—St. Peter's Home for Incurables.

Brockville.—Asylum. Established 1894. Total number of patients

under treatment, 592. 141 admitted during year. In cottages which contain 60 patients 3 attendants are in charge. The usual games and amusements indulged in during winter provide a decided means of diverting patients. The Medical Staff limited to one assistant physician, besides the Medical Superintendent. Medical Superintendent—Dr. J. R. Murphy.

Orillia—Asylum for Idiots. Established 1877. Total number in residence, 641. System of instruction embraces physical as well as mental education, and with fair results. For the last year a company of boys have been under a drill inspector. A class of girls also instructed in physical culture and calisthenics. Annual cost per patient, $105.83. Revenue: patients' fees. Medical Superintendent—Dr. A. H. Beaton.

Guelph—Inebriate Asylum. "Homewood Retreat." Total number under treatment during the year, 19.

Brampton.—House of Refuge for Men and Women Inebriates.

Mimico Asylum. Established 1894. Total number of patients treated during the year, 680. The annual cost per patient, $122.93. Revenue: patients' fees. Farm conducted in efficient manner. The Amusement Hall was used for patients' dances, and on Sundays for divine service. Medical Superintendent—Dr. N. H. Bremer.

Province of Nova Scotia.

Halifax—Nova Scotia Hospital for the Insane. Management under authority of Commissioner of Works and Mines, supplemented by Government Inspector. Nearly 350 patients under care of 3 resident physicians. Sources of revenue: Government, County and Town grants, donations, etc. Medical Superintendent—Dr. George L. Sinclair.

Halifax—The Deaf and Dumb Institute. (See Educational Section.)

Halifax—Home Teaching Society for the Blind. Founded 1893 to help the adult blind to read, and to be self-helpful. Membership by subscriptions, or by co-operative work, open to all. Superintendent—Mr. C. F. Fraser.

Pictou—County Hospital. For the harmless insane.

Province of Prince Edward Island.

Charlottetown.—Hospital for the Insane. Established in 1879. Board of Management of six Trustees, Medical Superintendent, Supervisor and Matron. Number under treatment, 223. The percentage of recoveries in the cases admitted, 18; the percentage of deaths in

average number resident is 6.5. Asylum is entirely under Government endowment. Medical Superintendent—E. S. Blanchard, M.D.

Province of Manitoba.

Winnipeg—The Deaf and Dumb Institution. (See Educational Section).

Brandon—Asylum for the Insane. 271 patients in Institution during 1893. Farm in connection. Though patients are not forced to work, many of them anxious to assist; it is found that those of them who keep their minds in this way off their peculiar troubles are most likely to recover.

Selkirk—Asylum for the Insane. Established 1885. 211 patients in residence. As the population of Province is increasing, it will be necessary to extend accommodation for insane. Great deal of work done on the roads and grounds. Medical Superintendent—David Young.

Portage la Prairie—Home for Incurables. Established 1889. Total attendance during the year, 114; present capacity of building not more than 128. Superintendent and Bursar—J. P. Young.

North-West Territories.

Medicine Hat—Home for Incurables. (See General Hospital).

Convalescent Homes, Medical Dispensaries, Diet Dispensaries, Institutions for the Supply of Nurses for the Sick, etc.

Province of Quebec.

Montreal.—St. Joseph's Dispensary, 50 Cathedral Street. Kept by the Grey Nuns. Transferred 1872 from St. Joseph's Home. Visits paid to the poor in their homes, and charitable assistance given by the Sisters as far as lies in their power. Number of families assisted, 2,080; help given to 8,298 people. There is in the same establishment a Medical Dispensary. Address—Rev. Sister Superior.

Montreal.—St. Anthony's Soup-Kitchen, 76 Champs de Mars Street. Founded 1895. Managed by the Grey Nuns. During the winter 120 meals furnished daily and clothes distributed to poor families visited by the Sisters. Address—Rev. Sister Superior.

Montreal.—Home of Providence Dispensary, 1531 St. Catherine Street.

Managed by the Sisters of Providence. Has depot for the distribution of alms to the outside poor, who are also visited in their homes. Address—Rev. Sister Superior.

Montreal.—St. Vincent de Paul Dispensary, 46 Visitation Street. Managed by the Sisters of Providence. Has depot for the distribution of alms to the outside poor, who are also visited in their homes. Address—Rev. Sister Superior.

Montreal.—Dispensary of Ophthalmic Institute, St. Catherine Street. For diseases of the eye, ear, nose and throat. Under the direction of Drs. Ed. and H. Desjardins.

Montreal.—George Moore Convalescent Home, Longue Pointe. Established 1894. For incurables and convalescents. 40 inmates. All these under board of management consisting of gentlemen. Hon. Sec.—Jeffrey H. Burland.

Montreal Diet Dispensary, 97 Osborne Street. Organized by the Young Women's Christian Association in 1879. Severed its connection with them and became independent institution in 1889. Object: To provide nourishment for the sick poor. Three nurses are constantly employed, making in 1899 over 5,000 visits. Half price tickets are sold to societies and institutions. Full price charged to those able to pay; free to the poor. President—Miss De Witt.

Montreal.—Robert Jones Convalescent Hospital for Children, Verdun. Incorporated 1894. Hospital given by Mr. R. A. A. Jones, in memory of his father and mother. Managed by Board of 15 governors. General Committee of ladies; Sub-Committee of Management. Object: To give fresh air and good food to convalescent children and bring them to a satisfactory state of health. 260 children cared for since the Home opened, and no deaths have occurred. Supported by the donor and friends of the Institution. Hon. Sec.—Miss Bond, Bishop's Court.

Montreal.—Canadian Nurses' Association. (See Professions.)

Montreal Dispensary, 145 St. Antoine Street. Founded 1843. To provide relief by advice and by medical and surgical aid to the sick poor. Life and Elective Governors and Medical Staff. Applications for medical relief in 1899, 20,169. Support: Provincial Government grant, voluntary contributions. Hon. Sec.—H. B. Carmichael, M.D.

Montreal.—Metropolitan Dispensary, 3364 Notre Dame Street. Managed by attending physicians and surgeons. Secretary—Geo. W. Mathewson, M.D.

Montreal.—Murray Bay Convalescent Home. Founded by Miss Hervey, a late resident of Montreal, in 1874. Originally a holiday

home for poor children, finally enlarged and merged into a Convalescent Home. Managed by a Committee of ladies with Advisory Bo ard of gentlemen. Inmates admitted after medical examination by physicians appointed by Board. Object: Care for men, women and children convalescing from illness who are too poor to care for themselves. Supported by voluntary contributions from residents of Montreal and summer residents on the Lower St. Lawrence. Secretary—Miss Grace N. Stearns.

Montreal.—The St. John Ambulance Association. Parent Association, founded 1877 by the Order of St. John of Jerusalem in England. Object: The instruction of persons in rendering "First Aid" and nursing in case of accidents or sudden illness, and transport of sick and wounded. Montreal Centre formed 1897. Since the inception of the Association upwards of 300,000 certificates of proficiency have been awarded. It has spread over the entire Empire. Montreal Hon. Sec.—H. B. Yates, M.D.

Quebec.—Society of Our Lady of Compassion, Palace Hill. Founded 1900. Object: To receive poor patients leaving the hospital, who require further care during convalescence. Pious women meet once a week to prepare clothing for the sick poor, whom they visit in their homes and provide with the most pressing necessities.

Quebec.—Dispensary of the Hospital of Charity.

St. Hyacinthe.—Dispensary of the Hotel-Dieu. Managed by the Grey Nuns, who also visit and nurse the sick in their homes. Address—Rev. Sister Superior.

Three Rivers.—Dispensary of the Convent of Providence. The Sisters also nurse and visit the sick in their homes. Address—Rev. Sister Superior.

Magog.—Silver Cross Dispensary. For relief of the poor.

Province of Ontario.

Toronto.—Hillcrest Convalescent Home, Wells Hill, corner Davenport Road and Bathurst. Opened for reception of patients in 1877. Enlarged 1890 and a wing for men containing 27 beds added. Incorporated 1891. Object: To provide good food, fresh air and intelligent nursing at a reasonable price, for the working classes, particularly girls employed in shops and factories, who are recovering from illness of a non-infectious character; rooms set apart for private patients. Committee of ladies who visit the Home weekly. Medical staff of 6 doctors, who give their services free of charge, each taking a visiting term of two months in the year. Revenue: From fees of patients, bequests and subscriptions. Secretary—Mrs. Hodgins.

Toronto.—Medical Dispensaries, (free), 250 College Street; 70 Collis Street; 133 Simcoe Street, and 203 Sackville Street. Supported by Toronto City grant and subscriptions.

Toronto.—Lakeside Home for Little Children on Toronto Island, in connection with and under the same management as the Hospital for sick Children. Children are removed from hospital during the summer months. This building was erected in 1882. The largest and most complete sanitarium for children in the world. President—Mr. J. Ross Robertson, "The Evening Telegram."

Toronto.—Nursing-at-Home Mission, 76 Hayter Street. Established 1888. Object: To send trained Christian nurses to the homes of the destitute, night or day, without fee. No hospital cases taken. In four months 80 physicians solicited the assistance of the nurses. Dispensary in connection with the work, which is practically self-supporting, 5 cents being charged for each prescription. President—Mrs. Sutherland Staynor.

Toronto.—St. John's Mission Home. Follis Street. Medical dispensary, poor relief, mothers' meetings, dinners for invalids given out twice weekly, Coal Club and other helps to poor and needy.

Ottawa.—The Lady Stanley Institute for Trained Nurses. Incorporated in 1890. The staff during the year has been made up of the Superintendent, Assistant Superintendent and a monthly average of 19 nurses. During the year there have been 130 applications for admission to the training school. The institute is under the management of a Board of Trustees, composed of women and men officers, and a Committee of Examiners. President—F. P. Bronson.

Ottawa.—Youville Training Institute. Attached to the Roman Catholic General Hospital. For training of nurses. Opened in March, 1899; it numbers 11 pupil-nurses under the direction of a superintendent.

London.—Convalescent Home. Established 1888 for those who, leaving the hospital and elsewhere cannot find help and care until they are able to help themselves. There are 32 inmates now in residence. Board of Management, Advisory Board of gentlemen and Investigating Committee. Revenue: Government grant, small City grant, donations and subscriptions. President—Mrs. Boomer.

Province of British Columbia.

Victoria.—The Home Nursing Society. Established 1897 to provide a nurse for respectable women in indigent circumstances during period of maternity or other illness. During year 47 regular cases have been under Miss Ellingsen's care and 647 visits paid. Committee

representative of all religious bodies in the city. With consent of subscribers, sum collected for the Victorian Order of Nurses was handed over to the Home Nursing Society. President—Mrs. Higgins.

New Westminster.—Provincial Asylum. All helpless women and children received and cared for by women. Government grant.

Homes for Young Women, for the Poor and for the Aged and Infirm.

Province of Quebec.

Montreal.—House of Providence, 1631 St. Catherine Street. Managed by the Sisters of Charity of Providence, a Community founded in Montreal in 1843 by Monsieur Ignace Bourget, and the widow of Monsieur J. B. Gamelin (née Emilie Eugénie Tavernier). Objects: Spiritual and temporal relief of poor; care of orphans and old people; visits to the poor and sick in their homes; free dispensaries maintained at expense of Sisters; education of youth, etc. This Order has 70 establishments, 929 Sisters, 65 Novices, 63 Postulants, 13 deaf-mute Little Sisters and 450 Tertiaries. There are at present in the Home, 201 old people of both sexes and 20 adult boarders. They receive a small Government grant, but really subsist on the work of the Sisters and on public charity. Address—Rev. Mother Superior.

Montreal.—Auclair Home, 421 Rachel Street. Kept by the Sisters of Providence. There are 170 poor in the Home. During the year the Sisters have made 3,965 visits to families, provided 525 meals for outsiders and given away $359 to the indigent. Address—Rev. Sister Superior.

Montreal.—Refuge of the Little Sisters of the Poor, 625 Des Seigneurs Street. This Order was founded in 1840 at St. Servan, Brittany; the Mother-House is at St. Peru, France. There are 271 houses and about 5,000 Sisters. The Montreal House was founded in 1887, where there are 13 Sisters and 160 poor. Object: To care for aged poor of both sexes, who are entirely dependent on charity. Government grant given. Address—Rev. Sister Superior.

Montreal.—Home at the General Hospital of the Grey Nuns, Guy Street. For the aged poor of both sexes. There are in the establishment 95 infirm old men and 180 women, which include, besides the infirm, some invalid girls; also some lady boarders. Address—Rev. Sister Superior.

Montreal.—Home of the Holy Family, 605 Cadieux Street. Founded 1899 by a group of charitable ladies to shelter homeless women. President and Directress—Mrs. J. B. Robert.

Montreal.—Night Refuge, 1517 Notre Dame Street. Founded 1898. Supported by a number of citizens. Since November, 1898, 2,891 people have been sheltered and nearly 1,200 meals served. Director—Monsieur M. R. Ouimet

Montreal.—French House of Refuge, 42 Cadieux Street. Founded 1886 by the National French Union. Incorporated 1887. Objects of the Union: To assist fellow-countrymen and to bring together on a common footing all the elements of French Society in Montreal. They maintain this House of Refuge to shelter and feed poor French-Canadians; they send visitors to relieve the sick poor; they repatriate the indigent and provide burial for their members. Revenue: Subscriptions and donations. Secretary—M. A. Duboulay.

Montreal.—Society of Benefactresses of the French Refuge. Composed of ladies who meet regularly to sew and obtain assistance for poor French-Canadians, to visit the sick, etc. Secretary—Mme. R. Barbier.

Montreal.—Society of St. Vincent de Paul of Notre-Dame de Lourdes, St. Catherine Street, East. Object: To visit the poor in the parish of St. James.

Montreal,—St. Bridget's Refuge, 745 Lagauchetière Street. Founded 1860 by an Irish congregation. Poor Irish of both sexes receive shelter. It is also a Home for old people and for servants while seeking situations. There is a depot for giving outside assistance to poor Irish women. The management is in the hands of the Grey Nuns. Address—Rev. Sister Superior.

Montreal.—Home of the Third Order of St. Francis, 29 Seymour Street. Founded about 1892 by four working women, who, by their savings and labour built the house which is now the property of the Order. There is a Superioress for the internal management of the Home, which gives hospitality to 12 tertiary girls and some boarders. Revenue: Manual work, especially book-binding. Address—Rev. Sister Superior.

Montreal—Gamelin Home, 759 St. Catherine Street. Founded 1894 by the Sisters of Providence as a refuge for old people of both sexes, who number 282. Address—Rev. Sister Superior.

Montreal—Protestant House of Industry and Refuge, 896 Dorchester Street. Organized 1863. Night shelter for homeless men and

women, and distribution of fuel and food to deserving families during winter months. Support: real estate and subscriptions. Work provided and soup kitchens sustained in winter.

Montreal—Country Home and Farm, Longue Pointe. For care of aged poor and destitute of both sexes. Number in Home, 140.

Montreal Beulah Home, 16 Ste. Monique Street. Opened by Salvation Army, 1899. To provide a comfortable, Christian home for respectable poor working women. 10 cents per night for beds. Principally self supporting. Weekly prayer meetings held. 1900 lodgings and 2900 meals provided since opening. Superintendent—Captain Crocker.

Montreal—Home for Aged and Destitute People, 55 Gain Street. Organized by the Sisterhood of St. Andrew in connection with St. Luke's Church, Dorchester Street. Vice-president—Mrs. Hibbard.

Montreal—"Patronage d'Youville," a Home for Servants. Lagauchetiere Street. Known until 1895 under the name of Refuge of the Passion. Founded 1861, and remained under the patronage of the Seminary of St. Sulpice until 1895. In that year management entrusted to the Grey Nuns. Object: To welcome and to find situations for poor servants with no home. Number of girls out of situations received during the year, 969, In 1892 a boarding-house as a distinct and separate establishment was opened for the women employed in the different offices, colleges and workshops. Revenue: the modest fees of the boarders and the work of the Nuns. Address—Rev. Sister Superior.

Montreal—St. George's Society and Home. Founded 1834 by Englishmen for the purpose of relieving their brethren in distress; embracing those who are natives of England or Wales, their descendants, or descendants of natives of the United Kingdom born in British possessions abroad. Incorporated 1861. Membership 395. Shelters and cares for English emigrants, also gives outdoor relief and helps numbers, principally women and children, to return to England. Managed by a Committee of gentlemen with a House-Committee of ladies. Support: Members' fees, donations, interest on investments, etc. President—H. A. Hodgson, Esq.

Montreal—Church Home, 403 Guy Street. Founded 1855. Incorporated 1875. Object: to afford an asylum to aged and infirm women, members of the Church of England, and a temporary home for convalescents from the General Hospital. Committee of Management composed of ladies and gentlemen with House-Committee of ladies. Revenue: interest on dividends, Government grant, the payments of boarders and subscriptions. Secretary—Rev. W. Sanders.

Quebec—Protestant Home for Women. Established 1859. Object: To afford a temporary home for destitute and unprotected women of

all Protestant denominations in the city and vicinity. Ladies' Committee of Management and Committee of gentlemen. Recent bequest by late Mrs. Renfrew for Home for old men. Revenue: Endowments and collections. Secretary—Mr. J. F. Anderson.

Quebec—Home of the Sisters of Charity. Founded 1849 for the care of the aged and infirm. There are 77 inmates, Address—Rev. Mother Superior.

Quebec—St. Bridget's Home. Branch of the Home of the Sisters of Charity. Inmates, besides the 84 orphans, 29 men, 55 women, 9 Nuns and 6 Little Sisters. There is an Association of lay helpers. Revenue: donations, receipts from bazaars, etc. Address—Rev. Sister Superior.

Quebec—St. Anthony's Home, St. Roch. Founded 1897 by the Grey Nuns of Quebec. Inmates, 7 Sisters and 33 infirm old people of both sexes. Address—Rev. Sister Superior.

Mile End—Home for the Poor. Founded 1868. Under the care ot the Sisters of Providence. There are 27 poor inmates and 8 adulf boarders; also a depot for the distribution of alms. The Sisters visit and nurse the poor in their homes. Address—Rev. Sister Superior.

Longueuil—St. Anthony's Home. Founded 1876. Under the direction of the General Hospital of the Grey Nuns. There are 10 Sisters who visit and nurse the sick in their homes. The Home contains 25 poor and decrepit old women; also 140 children of both sexes from two to seven years of age. There is a Provincial Government grant. Address—Rev. Sister Superior.

Laprairie—Home for the Poor. Founded 1846 by the Sisters of Providence. There are 8 Sisters, 2 Tertiaries, 58 poor inmates and 11 adult boarders. Address—Rev. Sister Superior.

Chambly—St. Joseph's Home. Founded 1869. Under the care of 7 Grey Nuns from Montreal. 12 old and infirm women enjoy the benefits of the Home, as well as 5 lady boarders. Address—Rev. Sister Superior.

St. Benoit—Youville Home. Founded 1854 by the Grey Nuns of Montreal. There is room for 12 invalids and the Sisters visit the poor in their homes. Address—Rev. Sister Superior.

Varennes—Lajemmerais Home. Kept by the Grey Nuns of Montreal. There are 12 invalids of both sexes, and 14 adult boarders. The Sisters visit the poor in their homes. Address—Rev. Sister Superior.

St. Jean d'Iberville—St. John's Hospital. Founded 1868. Also provides a home for 10 infirm old men and 15 infirm old women. Under the care of the Grey Nuns of Montreal. Address—Rev. Sister Superior.

St. Jerome.—Hospital. Founded 1888. Has also a home for poor people of both sexes. Under the care of the Grey Nuns of Montreal, who visit the poor and sick in their homes. Address—Rev. Sister Superior.

Beauharnois.—St. Joseph's Hospital. Founded 1861. Shelters 22 poor invalids of both sexes. The Sisters visit and feed the sick and poor in their homes. Revenue: The small board paid by some of the poor inmates ; subvention from the Beauharnois factory for the repair of the sacred linen and ornaments of the church, etc; also the alms of the faithful. Address—Rev. Sister Superior.

St. Vincent de Paul, Ile Jesus.—Home for the Poor. Founded 1858. Kept by the Sisters of Providence, who also visit the poor in their homes. There are 15 Sisters, 38 poor inmates and 13 adult boarders. Address—Rev. Sister Superior.

Sault-au-Recollet.—Home and Residence for priests who are ill, or have retired from the ministry. Founded 1877. Under the charge of the Sisters of Providence. There are 5 Sisters, 3 Tertiaries, 1 employee and 12 ecclesiastical boarders.

Valleyfield.—Home. Founded 1884, by the Sisters of Providence, who visit the sick in their homes. There are 53 poor inmates. The Home is supported by the Society of charitable ladies. Address—Rev. Sister Superior.

Coteau du Lac—Home for the Poor. Founded 1868 by the Sisters of Providence, who also visit the poor in their homes. There are 66 poor inmates and 10 adult boarders. An Association of charitable ladies is formed to help the Sisters in their works of charity. Address—Rev. Sister Superior.

Joliette.—Home for the Poor. Established 1955 by the Sisters of Providence, who also visit the sick and poor in their homes. Address—Rev. Sister Superior.

St. Therese de Blainville.—Home. Founded 1892 by the Sisters of Providence, who also visit the poor. There are 64 poor inmates and 54 adult boarders. Address—Rev. Sister Superior.

St. Henri de Mascouche.—Home. Founded 1885 by the Sisters of Providence. It shelters 41 poor people. The Sisters also visit the poor in their homes. Address—Rev. Sister Superior.

St. Elizabeth.—Home. Founded 1849 by the Sisters of Providence. Inmates, 7 Sisters and 41 poor people. Address—Rev. Sister Superior.

St. Paul de Joliette.—Home for the Poor. Founded 1853 by the Sisters of Providence, who also visit the poor in their homes. Address—Rev. Sister Superior.

L'Assomption.—Home. Founded 1870 by the Sisters of Providence, who visit and nurse the poor in their homes. They also have a depot for distributing alms. There are 83 poor inmates and 16 adult boarders. Address—Rev. Sister Superior.

Lanoraie.—Home. Founded 1874 by the Sisters of Providence, who visit the poor in their homes. There are 30 poor inmates. Address—Rev. Sister Superior.

St. Andre d'Argenteuil.—Home. Founded 1878 by the Sisters of Providence, who visit the poor in their homes. There are 11 poor inmates. Address—Rev. Sister Superior.

St. Thomas de Joliette. — Convent of the Sisters of Providence. Founded 1885. Besides a Model School the Sisters support 10 poor inmates, and visit the sick in their homes. Address—Rev. Sister Superior.

Three Rivers.—Home. Founded 1864 by the Sisters of Providence. They shelter 131 poor people, 13 adult boarders, and visit and nurse the poor in their homes and in the prisons. They have also a depot to distribute alms to the outside poor.

St. Titus.—Home. Founded 1891 by the Sisters of Providence, who also visit the sick in their homes. There are 33 poor inmates. Address—Rev. Sister Superior.

Yamachiche.—Home. Founded 1871 by the Sisters of Providence. There are 18 inmates and 4 adult boarders. Address—Rev. Sister Superior.

St. Ursula.—Home. Founded 1870 by the Sisters of Providence, who visit the sick in their homes. There are 51 poor inmates. Address—Rev. Sister Superior.

Fraserville.—Home for the Poor. Founded 1899 by the Sisters of Providenee. There are 51 poor inmates and 8 adult boarders. Address—Rev. Sister Superior.

St. Casimir.—Home for the Poor. Founded 1890 by the Sisters of Providence, who visit the poor in their homes. There are 25 poor inmates. Address—Rev. Sister Superior.

St. Hyacinthe.—Hotel-Dieu. Managed by the Sisters of Charity. Also gives a home to 48 old and infirm men, and 96 aged and infirm women. Address—Rev. Mother Superior.

St. Hyacinthe.—St. Genevieve Workshop. Established 1861 by the Sisters of Charity, who, besides the manual instruction given, also relieve the poor of the town. They have made 907 visits during the year; assisted 1,213 poor, and given 241 meals. Address—Rev. Sister Superior.

St. Hyacinthe.—St. Joseph's Farm. Founded 1874 by the Grey Nuns. Object: To aid and assist the Hotel-Dieu, and make a home for the poor. The Sisters are employed in the management of the farm, and also visit the sick and poor. Address—Rev. Sister Superior.

St. Hyacinthe.—St. Anthony's House. Opened 1899 by the Grey Nuns as lodgings, some for the poor and some for lady boarders and young girls employed in the shops in town. Address—Rev. Sister Superior.

St. Andre Avellin.—Home for the Poor. Founded 1896 by the Sisters of Providence. 33 inmates. Sisters visit the sick in their homes. Address—Rev. Mother Superior.

St. Denis.—St. Louis Home. Founded 1876. Object: Care of poor old people and of the sick, who are visited in their homes. There are 20 poor inmates, 4 boarders and 6 Sisters. Revenue: some landed property, donations and alms, the work and industry of the Sisters and the payments of boarders. Address—Rev. Sister Superior.

Marieville.—Holy Cross Home. Founded 1865 by the Grey Nuns of St. Hyacinthe. Besides the orphanage there are special wards for old people of both sexes. The Sisters also visit the sick in their homes. Revenue: The payments of boarders and the work of the Sisters. Address—Rev. Sister Superior.

Sorel.—General Hospital. Kept by the Grey Nuns of St. Hyacinthe. 62 poor people are received besides the sick, who are also visited in their homes. Address—Rev. Sister Superior.

Levis.—Home of St. Joseph of the Deliverance. Besides the orphans, the Sisters care for 98 sick poor. There are 20 Nuns and 7 Priests in the establishment. Address—Rev. Sister Superior.

St. Anne de la Pocatiere.—Home and Convent. Founded 1862 by the Grey Nuns of Quebec. There are 9 Sisters and 6 old people. Address—Rev. Sister Superior.

St. Thomas de Montmagny.—Home. Established 1885 by the Grey Nuns of Quebec. There are 7 Sisters and 24 old and infirm people. Address—Rev. Sister Superior.

Rimouski.—Home and Convent. Established 1871 by the Grey Nuns of Quebec. There are 15 old and infirm people in the Home. Address—Rev. Sister Superior.

Chicoutimi.—Hotel-Dieu St. Vallier. Besides care of the orphans, the Sisters support 48 old and infirm people of both sexes. Address—Rev. Mother Superior.

Sherbrooke.—Home of the Sacred Heart. Opened 1875 by the Grey Nuns of St. Hyacinthe. There are 21 Sisters, 41 poor inmates and five boarders. Address—Rev. Sister Superior.

Farnham.—St. Elizabeth's Home. Founded 1875 by the Grey Nuns of St. Hyacinthe to help the poor, sick or infirm, and to visit the sick and poor in their homes. There are 92 poor inmates; 160 invalids visited at home; 25 poor have been helped and 406 meals given to outside poor. Revenue: gifts and alms and collections from the parishes. Address—Rev. Sister Superior.

St. Cunegonde.—Home. Atwater Avenue. Founded 1889. It was only in 1895 that the home for old people was opened under the care of the Grey Nuns. Address—Rev. Sister Superior.

Province of Ontario.

Toronto.—Church Home, 169 John Street. Managed by the Sisters of St. John the Divine. For aged people of both sexes; under Government inspection. Revenue: Government and City grants, fees of inmates and donations.

Toronto.—Bethany Home. Established 1890. Place of rest for the weary and suffering. Managed by Deaconesses. Address—Mrs. R. J. Fletcher.

Toronto.—Old Folks' Home, 219 to 223 Elizabeth Street. Founded 1884. Managed by a Committee of ladies. Object: To provide for aged and deserving women a real home. Revenue: Government and City grants, voluntary subscriptions and fees from inmates who are able to pay. Treasurer—Miss Julia Greenshields.

Toronto.—Women's Christian Temperance Union, Girls' Shelter. Headquarters W.C.T.U., corner Elm and Teraulay Streets. Opened 1896, for the shelter and protection of homeless girls over 16 years of age not convicted of crime. Numbers of girls sheltered annually, a large proportion of whom go into domestic service. Revenue: Municipal and Toronto City Council grants, W.C.T.U. Societies, and other subscriptions. Secretary Shelter Committee—A. G. Wilson.

Ottawa.—Home of Providence, Power Street. Founded in 1851 by the Congregation of the Sisters of St. Joseph, who carry on a regular work by visiting the sick poor, and have daily distribution of food at convent. They receive old and infirm in the home. Address —Rev. Sister Superior.

Ottawa. St. Charles' Home, Water Street. Founded in 1871 by the Grey Nuns of Ottawa. Object: care of infirm French Canadians. The Sisters also visit the poor and sick in their homes, and the prisoners. Address—Rev. Mother Superior.

Ottawa.—St. Patrick's Refuge Home. Kept by the Grey Nuns for the English-speaking old and infirm. They number about 106. Revenue: Government, subscriptions and donations.

Ottawa.—Home for the Aged Poor, Bank Street Road. Founded 1887 to provide home for old men in their declining years. Organized under the General Act of the Province. Ladies' Auxiliary in connection a great help to Institute. Revenue: Government and County grants and subscriptions. President—Mrs. McLeod Stewart.

Hamilton.—Home for Aged Women. Can accommodate considerable number of old people. Under the management of Committee of ladies, who also have charge of the Industrial Refuge. Government grant.

Hamilton.—House of Refuge. Will accommodate from 150 to 160. A number of incurable cases are provided for in a separate building. Total number of inmates, 157. Government and City grants, subscriptions, donations, etc.

London.—Sisters of St. Joseph, Roman Catholic House of Refuge. Opened 1900 by the Sisters of St. Joseph. 12 Nuns and 80 old people in residence. Government and City Council grants, donations, etc. Address—Rev. Sister Superior.

London.—Home for Aged People. Founded 1885 by the Women's Christian Association. Revenue: Government grant, the payments of boarders, subscriptions, donations. Address—Mrs. M. M. Patullo.

Windsor.—Home for the Friendless. Established 1884. They also care for the city poor outside of the Home. Board of 24 women representing city churches. Revenue: Government and City grants, the payments of boarders, subscriptions and donations. Secretary —Agnes P. Holton.

Galt.—Old Ladies' Home. Accommodation for 13, but only a part is occupied. Revenue: Government grant, fees of inmates, etc. Matron—Miss Ainslie.

Guelph.—House of Providence. Under the charge of the Sisters of St. Joseph, established 1861 for the care of aged poor. 75 beds. 103 admitted during the year. Revenue: Government, County and City grants, fees of inmates and donations. Address—Rev. Mother Superior.

St. Thomas.—The Thomas Williams Home, Walnut Street. Managed by the Ladies' Benevolent and Temperance Society as a Christian Home for the poor and homeless; unsectarian and Protestant in management. Revenue: Government and City grants, bequests, donations, etc.

St. Catherines.—The Protestant Home Association. Secretary—Miss Merritt.

St. Catherines.—House of Industry, County of Lincoln. Opened in 1886 and provides accommodation for 50 inmates. A dispensary is provided, the County furnishing the medicines. Committee of Management, three in number. The total expense per week per inmate, $1.17. Inspector—Mr. Vandusan.

Dundas.—House of Providence. Founded by the Sisters of St. Joseph in 1879. In connection with orphanage they have home for old people. Number of inmates is about 120. They receive Government and County grants, subscriptions, etc. Address—Rev. Sister Superior.

Peterborough.—House of Providence. Established by the Sisters of St. Joseph under same management as St. Joseph's Hospital. About 77 inmates received during the year. Government grant, subscriptions and donations. Address—Rev. Sister Superior.

Chatham.—The Protestant Home. The inmates numbering about 28 are well cared for. Revenue: Government and City grants, etc.

Chatham.—Home for the Friendless. Managed by committee of ladies who look after all its requirements. Total number of inmates, 44. Government, City and Municipalities' grants, donations, etc.

Brantford.—House of Industry, County of Brant. Provides for 75 inmates; average number, 45. Cost of maintenance per week each, $1.83. Under management of Committee. County Clerk—H. McK. Wilson, Esq.

Belleville.—Home for the Friendless. Founded 1880 by the Women's Christian Association; is of every denomination, including Catholic. Also cares for poor of city, personally investigating each case brought before their notice. All the charitable organizations of the city have fallen in with this Society. Revenue: Government and City grants. Address—Miss Williams.

Newmarket.—The House of Industry for the County of York. Committee appointed by the County Council and Inspector. The poor are properly cared for, and the sick have skilled attendance. Can accommodate 100 inmates, the average number being 90. The cost per week is $1.10 Inspector—J. C. Lundy, Esq.

Strathroy.—House of Industry, Middlesex County. Under the management of Committee of the County Council. Provides for 120 inmates, with an average of 80. Cost of maintenance per week each, $1.81. Clerk of the County—John Macbeth, Esq.

St. Thomas.—House of Industry, County of Elgin. Provides for 100, with an average of 60. The cost of maintenance per week each, $1.36. Under the management of a Committee of the County Council, and Inspector. Clerk of the County and Inspector—R. W. McKay, Esq.

Berlin.—House of Industry, County of Waterloo. Established over 25 years ago. Provides for 100 inmates; average number, 85. Cost of maintenance per week each, $1.19. Under the management of a Committee of members of the Council and the Warden. County Clerk—Israel D. Bowman, Esq.

Norfolk.—House of Industry. Provides for 100 inmates; the average only 42. Cost of maintenance for each per week, $1.18. Under the management of a Committee appointed by the Council. County Clerk—Charles Dickens, Esq.

Welland.—House of Industry. There is no permanent Inspector; the Chairman of a Committee of three, appointed by the County Council, performs this duty. The average expenses per week per inmate, keeper's family and hired help included, during the year, $1.45. The town of Niagara Falls pays $300 annually for the use of the Industrial Home.

Woodstock.—House of Refuge of the County of Oxford. Provides for 100 inmates. Average 35. Cost of maintenance per inmate per week, $1.84. Managed by Committee appointed by the County Council. County Clerk—James White, Esq.

Elora.—House of Industry, County of Wellington. Provides for 80 inmates; the average 67. Cost of maintenance per week per inmate $1.28. Under the management of a Committee appointed by the County Council. County Clerk—William Carroll, Esq.

Athens.—House of Industry, County of Leeds and Grenville. Greatest number of inmates at one time, 42. The women occupy the Western side of the building, the men the Eastern. Is an honourable monument to the Christian charity of Leeds. County Clerk—W. Richardson, Esq.

Clinton.—House of Indnstry, County of Huron. Provides for the accommodation of 72 inmates. In addition affords a small hospital with a men's ward, women's ward and lying-in ward, which can be entirely isolated from other parts of the building.

Stratford.—House of Refuge, Perth County and Stratford. Erected 1896. Accommodation for 100 inmates, at present 35.

Lindsay—Home for the Aged.—Incorporated 1895. Object: General distribution of charity and to acquire, furnish and maintain a Home for aged, needy and indigent persons. Board of management consists of 10 gentlemen and 10 ladies. Revenue : Grants from the County, Town Council, legacies, subscriptions and donations. Secretary—Mrs. E. E. Sharp.

Owen Sound.—St. Joseph's Convent. Founded 1886 by the Sisters of St. Joseph from Hamilton. The Sisters visit the poor and sick of the town.

Sarnia.—House of Refuge for Aged People. Manager—Mr. Kelly.

Bowmanville.—Home for Aged Poor.

Cobourg.—Home for the Poor. President—Mrs. Holland.

Fort William.—Convent Home. Sisters of St. Joseph.

Province of Nova Scotia.

Halifax,—Home for Girls. 18 Wright Avenue. Founded 1898, to shelter girls out of work and without homes in the city. Under control of the Sisters of Charity of St. Mary's Convent. Supported by voluntary contributions. Address—Rev. Sister Superior.

Halifax.—House for Aged Gentlewomen. Matron—Miss E. Hall.

St. John.—Home for Aged Females Started 1874. Managed by Committee of gentlemen and ladies. Inmates at present, 11. Home is self-sustaining owing to large bequests. $100 a year are paid by the friends of the inmates for their board and lodging. Secretary —Mrs. John Burpee.

Province of British Columbia.

Victoria.—Home for Aged Women. Established in 1898. Cares for aged and infirm women. Board of Management. Revenue: Civic funds and public beneficence. Secretary—Mrs. L. Gould.

Prison and Rescue Work.

Province of Quebec.

Montreal.—Convent of the Good Shepherd, 500 Sherbrooke Street. This Order was founded at Caen, France, in 1851. The Provincial House in Canada was started by four devout widows of Angers, France, in 1844. The Congregation has 225 houses in different parts of the world, under the authority of a Superioress-General, resident at Angers and assisted by Provincial and local Superiors. Objects: To offer an asylum to fallen women who wish to lead a new life, and to preserve those, particularly young girls, who are in danger of losing their innocence. The inmates of the Montreal community are: 73 Sisters, 53 Novices, 15 Postulants, 14 "turn-box" Nuns and 40 Magdalene Sisters. Provincial Government grant received for maintenance of 200 persons. There are 500 additional women and girls sheltered in the different Montreal houses who have to be supported by the work of the Sisters. Address—The Reverend the Provincial Superioress.

Montreal.—St. Darie Home (Prison for Women), 350 Fullum Street. The project of founding a prison for women was resolved upon in 1871, but it was not until 1875 that Catholic women were transferred from the common prison to the new Prison for Women under the care of the Sisters of the Good Shepherd. Protestant prisoners were sent there in 1877; they are in a separate building, under the charge of two Matrons. Number of women under accusation or in detention during 1899 was 690 Catholics and 126 Protestants.

Montreal.—Refuge for the Penitent, 346 Dorchester Street. Managed by the Sisters of Mercy. In 1859 a special ward was opened for those penitents who desire to persevere in the way of atonement; they are called Magdalenes and number 62. There is also the consecrated class, who remain in the Home and give up the rest of their lives to works of mercy, both spiritual and temporal. In admitting new comers no distinction is made between Catholic and Protestant, rich and poor, but if the penitents have means of their own they can have a private room, and are not entirely subject to the general rules of the house. Address—Rev. Mother Superior.

Montreal.—Sheltering Home, 92 St. Urbain St. Founded 1887. An incorporated body. To rescue and shelter women and girls, who, by their own misconduct, or through misfortune, are in need of such a temporary home. Revenue: Government grant, donations, collections, and proceeds of work of inmates. President—Mrs. S. Finley.

Montreal.—Salvation Army Rescue Home. 243 St. Antoine Street. Opened 1890. Aim: To lead unfortunate girls to a better life. Their children are frequently admitted with them. 852 have been admitted, 116 proving unsatisfactory. Children admitted, 136. Women are occupied in house work in Home. Revenue: voluntary contributions. Matron—L. Lowrie.

Montreal.—Prisoners Aid Association. Work commenced about 1890 by Prison Committee of the "Lay Helpers' Association of the Church of England." Object: The reformation of male and female prisoners wherever they are legally detained; also to watch the Law Courts in the interests of offenders under arrest; the prevention of crime and prison reform. Means employed: Holding of services, personal visitation of prisoners, dissemination of good literature, and helping discharged prisoners to reform. Committee of gentlemen; also Committee of ladies. Revenue: Voluntary subscriptions. Officer of Ladies' Committee—Miss Forneret.

Montreal.—Aid to Prisoners, Protestant Women's Jail. Work carried on by Young Women's Christian Association and Women's Christian Temperance Union. Address—Y.W.C.A., 896 Dorchester Street.

Quebec.—Home of the Good Shepherd, La Chevrotière Street. Belongs to the Order of the Serving Sisters of the Immaculate Heart of Mary. Founded at Quebec, 1850. Object: To give a shelter to the repentant, and to work for the education and instruction of children. There are 20 establishments of this Order. Number of penitents in the Home, about 120 annually. Address—Rev. Sister Superior.

Toronto.—The Prisoners' Aid Association of Canada, 62 Queen Street, East. Organized 1874. Object: Reformation of offenders, their welfare when discharged, the prevention of crime, and prison reform. Means employed: Sunday School Missions and services held in Central Prison, Reformatory for women, and County Jail; night School for secular education in Central Prison; distribution of Prison Reform literature, maintenance of a Home for Girls in connection with work of the Bible-woman; assisting discharged prisoners and helping the families of prisoners when necessary; cottage home for girls to rescue them from vice and crime; the result of which is that there are few young female prisoners in the jail. The counties in which houses of industry are already established are as follows: York, Waterloo, Wellington, Middlesex, Elgin, Oxford, Brant, Norfolk, Lincoln, Welland, Leeds and Grenville, Huron and Perth. Of these, York and Waterloo have been established about 27 years, while the institutions in Brant and Oxford have been in existence only four years. Revenue: Ontario Government and City grants, interest and subscriptions. Secretary—A. M. Roseburgh, M.D.

Toronto.—The Haven and Prison Gate Mission, 320 Seaton Street. Temporary shelter for women and girls discharged from the Police Court, Jail and Mercer Reformatory. Object: Uplifting of weak and unfortunate girls and women, and restoration to their friends or a respectable way of living. Board of management of ladies and Advisory Board of gentlemen. Haven door is open to all who need its shelter, irrespective of colour, nationality or creed. Revenue: Per capita Government grant, allowance from City Council for cases sent by city authorities, individual subscriptions and bequests. President—Mrs. Caroline Jarvis.

Toronto.—Good Shepherd Female Refuge, Parkdale. Founded 1875 by the Sisters of Our Lady of the Refuge from Ottawa. Work in Toronto is the same as that done in all houses of the Good Shepherd, viz.: the reclaiming from a vicious life of women and young girls, and the protecting from vice of little girls who are exposed to danger. At the present time 68 in the Refuge and 30 in the Protectory. Women employed at laundry work and sewing, and may remain in the Institution as long as they choose. The children attend school until they are 16 or 17 years of age, when homes are found for them. Revenue: Government and City grants, industries, etc. Address—Rev. Sister Superior.

Toronto.—House of Providence, Sisters of St. Joseph. Number of inmates cared for during the year, 691 men, 419 women. Cost of each inmate per day, 19 cents. Revenue: Government grant of 7 cents and City grant of 2½ cents per capita, per diem, and subscriptions.

Toronto.—Andrew Mercer Ontario Reformatory for Females and Refuge for Girls. 1155 King Street, West. Opened August, 1880. Government Institution officered by women. Object: Reformation and Instruction. Domestic and Industrial Training of Women and Children. Revenue: from laundry work, sewing and knitting. Superintendent—Mrs. O'Reilly.

Toronto.—Cottage Home for Girls. (See Prisoners' Aid Association.)

Toronto.—Salvation Army Work. Territorial Headquarters, Albert Street. **Rescue Home**, 916 Yonge Street. **Women's Shelter**, 74 Agnes Street. **Childrens' Home**, 297 George Street. Matron—Miss E. Ward.

Toronto Industrial Refuge and Home for Women. Work begun 46 years ago as a Magdalene Asylum. Number of women in 1898, 48. Aged Women's Home in connection. 57 women in residence in 1898. Object: To give women over 65 years of age a home where they can have the care and attention necessary to old age. Revenue: Government and City grants, individual subscriptions and fees of inmates for board. Address—Miss Mary Thom.

Ottawa.—Monastery of Our Lady of Charity and Refuge, 411 St. Andrews Street. Founded 1866. Object: to offer refuge to penitents. 72 nuns and 246 penitents. Address—Rev. Mother Superior.

Ottawa.—House of Mercy, 790 Wellington Street. Founded 1879. Branch of the Montreal House of Mercy. Object: to offer a refuge to penitents. 11 Magdalenes and 15 penitents. Address—Rev. Mother Superior.

Ottawa.—Home for Friendless Women. Number of inmates, 100. They do laundry, sewing and house work, and receive Government aid.

Hamilton.—Home of the Friendless. Founded 1869 to provide a temporary home, instruction and employment for women who have fallen. Also designed as an Infants' Home. Board of Managers, consisting of 12 ladies and an Advisory Board of gentlemen. 109 were provided for during the year. Revenue: Government and County grants, members' fees, donations, etc. President—Mrs. A. T. Wood.

London.—Women's Refuge and Infants' Home. Founded in 1876 by the Women's Christian Association for the care of fallen women and infants. The mother-nurses are allowed 10 cents a day. Revenue: Government grant, donations, etc. Address—Mrs. M. M. Patullo.

Kingston.—Shelter for Friendless Women and Infants. Founded 1894. Origin: Alarming death rate of infants. Incorporated. Object: Child saving and reformation of mothers. 17 children and 5 adults in Home in 1900. Revenue: Donations, bequests, City and County Council grants. Address—Mrs. McCameron.

Kingston.—House of Industry and Refuge. Founded 1847 to meet the needs of destitute immigrants, afterwards enlarged and made a Refuge for all destitute and homeless persons needing shelter. Now only imbecile and semi-imbecile women received. Is partially under civic control and governed by a Board, about one half of whom are ladies. Revenue: Grants from City and Government of 7 cents per capita per diem and subscriptions. Address—Miss A. M. Machar.

Stratford.—Refuge for Unfortunate Girls. Address—Mrs. Cook.

Province of Nova Scotia.

Halifax.—Young Woman's Home. Brunswick Street. Matron—Miss E. McLeod.

Halifax.—Monastery of the Good Shepherd. For the protection and reform of womankind, governed on the same lines as that in Montreal. 40 Religious are in the House. Inmates number 75,

and are divided into three classes—the Preservation class, the Magdalens, and those sentenced by the Court. Laundry work, chief source of revenue. Address—Rev. Mother Superior.

Halifax.—Salvation Army Rescue Home. Matron—Mrs. Jordan.

Province of New Brunswick.

St. John.—Convent of the Good Shepherd. Branch from the Montreal House. Established 1893 as a refuge for penitents. School of Reform and Industry connected. 28 penitents and 5 children in the Industrial School. Revenue : Sale of work and laundry. Address—Rev. Mother Superior.

Province of Manitoba.

Winnipeg.—Women's Home. Established 1883 by the Christian Women's Union, to bring together women of different Protestant denominations and to unite them in some important work. Incorporated 1884. Board of Management consists of 30 ladies elected annually. Membership fee, $3.00. Aims : to help women, chiefly those who have fallen into misfortune once, but who have not become degraded ; also needy women and the aged. There is accommodation for respectable women coming from the country for medical care. Revenue: Provincial Government and City grants, membership fees, donations and returns from Industrial Department. President—Mrs. Bryce

Winnipeg.—Prisoners' Aid Association. Organized 1890. Object : to attend to the spiritual welfare of the prisoners of both sexes during the period of their incarceration, to seek the improvement of prisons and police stations when necessary. President—Rev. M. Davies.

Winnipeg.—Salvation Army Rescue Home for Women. 486 Young reet. Home is of nature of an Industrial Home and has a Government and Civic grant.

Province of British Columbia.

Victoria.—The Refuge Home, 2 Work Street. Opened 1889 by the Women's Christian Temperance Union. It is a Provincial Institution, managed by twelve members of the Victoria W.C.T.U. Object : the rescue of the fallen and the care of unfortunate women. About 80% of all cases in the Home have given good satisfaction. Revenue: Subscriptions through the W.C.T.U. unions of the Province, and Government grant. President—Mrs. Spencer.

New Westminster.—Monastery. Founded 1890 by the Monastery of Ottawa, to offer a refuge to penitents. Inmates, 19 nuns, and 62 penitents.

New Westminster.—Prison Gate Mission. Mrs. D. Robson.

Works of Mercy.

Province of Quebec.

Montreal.—Society for the Protection of Women and Children, 772 Lagauchetière Street. Organized 1883. Is at the service of the Montreal public, regardless of creed or nationality. Object: the protection of women and children from any kind of wrong, abuse or cruelty. Revenue; City grant and private subscriptions. Secretary and Agent—Geo. M. Marshall.

Montreal.—The Old Brewery Mission, 786 Craig Street. Started first as a soup kitchen and reading room by young ladies, removing to an old brewery on College Street, from which it derives its name; opened 1890. Committee of management of ladies and gentlemen. Evangelistic department; nightly services and mothers' meetings; lodging department; beds 10 to 15 cents (also many free lodgings.) Restaurant, with soup kitchen in winter, when cheap or free meals are given. Object: to meet the spiritual and material needs of the poor and fallen. Revenue: Subscriptions. Secretary—Miss Mina Douglas.

Montreal.—Industrial Rooms, 689 Dorchester Street. Established November, 1861. Outgrowth of Home and School of Industry established to extend the operations of the industrial department by giving employment to poor women. Committee of ladies representing the Protestant churches of all denominations. Object: to provide sewing for poor women irrespective of creed or nationality and to visit them in their homes; to prevent the need of charity and preserve a spirit of independence; to sustain a provident gratuity fund for saving their earnings and to afford relief in extreme cases. Revenue: From sale of work and orders for fine work, collections from some of the City churches. President—Mrs. John McDougall.

Montreal.—Catholic Sailors' Club, Common Street. Opened 1893 to provide a safe resort for sailors while on shore. Number of sailors visiting the Club during the year, 19,112. Weekly concerts given. Sec.-Treas.—Mrs. Thompson.

Montreal.—Sailors' Institute, Corner Place Royale and Commissioner Street. Work first carried on in a little building called the

Bethel, and with a free day school for poor children in the district in connection. Incorporated 1870, as "Montreal Sailors' Institute," with a Committee of gentlemen. Object: to promote the well-being of seamen, temporarily in the City of Montreal. Reading, writing and recreation rooms provided for sailors, firemen and stewards, as well as captains and officers. Affords also religious instruction and services. Revenue: Subscriptions; proceeds of concerts in Institute and on board passenger steamers at sea. A lot in Mt. Royal Cemetery is the property of the Institute. Manager —J. Ritchie Bell.

Montreal.—The Fresh Air Fund. Initiated 1887 by the Montreal Daily Star, supported by public subscriptions received and acknowledged by The Star and administered by a Committee of ladies and gentlemen. Supports a country home during the summer months, where mothers and children are accommodated for a period of two weeks each. Medical attendance given when required. Day excursions on the river for those not requiring residence at the Home are also part of the work of the Fund. The number of recipients of the benefits of the Fund since its beginning are:—at the Home, 13,134; excursions, 42,617. Secretary—Alexander Murray, jr.

Montreal.—Flower Mission. First flower mission organized 1866, during a cholera visitation, by an unknown man, who, walking from bed to bed in a London hospital, laid a flower upon each. This was the inspiration, and from this act arose the Flower Mission. Has been carried on in Montreal for 25 years by a Committee of ladies. Supported by annual subscriptions and contributions of flowers. President—Mrs. S. Greenshields, 464 Clarke Avenue, Westmount.

Montreal.—Canadian Society for the Prevention of Cruelty to Animals. Founded 1898. Object: Humanity to animals. Supported by donations and subscriptions. Women's branch organized 1898. Managing Committee of ladies which meets at Home of Women's National Immigration Society. Endeavors to awaken an interest in its work by lectures, stories in papers, etc. Hon. Sec. Women's Branch—Miss M. S. Gillespie, 307 Stanley Street.

Montreal—Hebrew Ladies' Benevolent Society. Organized 1877, to assist and attend to every case where charity is required by Jewish women of Montreal. Supported by annual subscriptions, voluntary contributions and proceeds of entertainments given annually. Affiliated with "Young Men's Hebrew Benevolent Society." Secretary—Miss R. Rubenstein, 461 St. Urbain Street.

Montreal.—Hebrew Young Ladies' Sewing Society. Organized in 1894 to provide garments for the children of the poor. Has also a diet dispensary to provide beef tea, etc., for the poor. Supported by membership fees of $2.50 each. Secretary—Miss B. Levinson.

Montreal.—Hebrew Ladies' Society. Organized 1894 to aid poor Hebrew families. Expends annually from $800 to $1,000. Secretary—Miss Proctor.

Montreal—The Ladies' "Cheora Kadisha." Organized 1878 by ladies of German and Polish congregation. To attend if requested the dead and dying. Preparation for interment according to orthodox Jewish rites, making shrouds, etc. Assists also in beautifying the cemetery and improving the synagogue. Secretary—Miss B. Freedman.

Montreal.—The Ladies' Hebrew Benevolent Society, the special object of which is to assist and attend to every case where charity is required by the Jewish women of the city, or strangers worthy of relief. Address—Mrs. E. Lichtenhein, Montreal.

Quebec.—Society of Compassionate Ladies. Founded 1848. This Society gave birth to the Society of Charitable Ladies in the parish of St. Jean Baptiste in 1895, and also to the Benevolent Society of St. Roch. They are both administered by a Committee of Management assisted by zealous workers. They assist from 20 to 30 sick poor each year.

Quebec.—"Le Patronage." An Association in connection with the St. Vincent de Paul Society, which has existed for nearly 35 years. Since its foundation members have been greatly helped by working women, who collected clothes and provisions for the poor, and worked themselves at sewing, etc. The work includes a house for some 20 orphans, of about 14 years old. It also has charge of an undertaking called the Little Noviciate, where young people who think they are called by God are trained to a religious life.

St. Jerome.—Association of Charitable Ladies. Founded about 1879 to assist the poor of the diocese. Director—Rev. L. J. Lafontaine.

Danville.—Association of Charitable Ladies. Founded to assist the Society of St. Vincent de Paul.

Joliette—Association of Charitable Ladies. Founded to assist in works of charity under the direction of the Sisters of Providence.

Ste. Therese de Blainville.—Society of Charitable Ladies. Founded 1891. 80 members who help the Sisters to clothe and visit the poor of the parish.

Three Rivers.—Association of Charitable Ladies. Founded 1868. Consists of about 400 Ladies, each paying a subscription of 50 cents. Object: To assist the Sisters of Providence by organizing bazaars, concerts, etc. They succeed in raising about $2,000 a year. Secretary—Mme. T. Bourneval.

St. Hyacinthe.—Charity of Notre Dame of the Holy Heart. Founded 1899. Consists of about 24 members, who meet at the St.

Genevieve workshop to further the work there. They have already assisted 50 families in different parts of the town. Address—Mlle. Migneault.

St. Hyacinthe.—Association of Charitable Ladies. Founded 1828. In 1844 the members begged the Sisters of the Hotel-Dieu to take charge of visiting the poor and of distributing the alms which they collected. There are 325 members.

St. Hyacinthe.—Clothing Club for the Poor. Founded 1895. The Society has about 30 members, most of whom are young girls working for their living, who give their services to the poor. The organization is similar to that of St. Vincent de Paul, which does not work in that part of the town. 50 poor families are assisted. Revenue: Private donations and the alms from the "Throne of St. Anthony." Address—Mlle. Laberge.

Ste Anne de Beaupre.—Convent of the Franciscans. The Grey Nuns of Quebec first occupied this Convent, but they left it to take over the control of the Beauport Home. The House was occupied by the Franciscan Sisters in 1894. Object: to give hospitality on the lowest terms to the pilgrims coming to St. Anne. A chapel has been built by the Sisters and they hope soon to undertake the care of the sick and infirm who come to be cured. Address—Rev. Sister Superior.

La Beauce.—Association of Charitable Ladies. They meet to work for the poor, to visit them and give them necessary assistance.

Province of Ontario.

Toronto.—House of Industry, Corner of Elm Avenue and Elizabeth Street. Organized 1837. Object: to take into consideration the most efficient means of relieving the poor and destitute of the City and the promotion of the interests of the House of Industry and Refuge established therein. Present number provided for, 133. Outdoor relief and Wayfarers' Lodge, with work test in connection. Revenue: from Ontario Government and City Corporation grants, interest, fees from inmates, subscriptions and donations. Secretary, Rev. John Gillespie.

Toronto.—Relief Society, 18 Elm Street. Connected with the Young Women's Christian Association. Formed 25 years ago. The City is divided into 14 districts, each having a District Committee. Labour test for women. Sewing provided. Committee of ladies with Advisory Board of gentlemen. President—Mrs. Forsyth Grant.

Toronto.—Industrial Room Society. Incorporated 1898. Object: to secure employment, provide industrial occupations, and generally

help women and girls requiring aid with a view to prevent pauperising them by affording gratuitous relief. The women paid for work. Classes held in sewing, knitting, and buttonhole making. President—Mrs. Barnett, 66 Gloucester Street.

Toronto.—The Ladies' Aid Society exists in each parish in connection with the St. Vincent de Paul Society, and has been doing good work for the past 25 years. The Society was instituted to provide clothing for women and children, to supply nourishing food for the sick, and to attend to cases that could not be reached by men. The Society is supplied with money and orders for provisions by the St. Vincent de Paul Society. Some of the members carry on a work of rescue among fallen women in conjunction with the Children's Aid Society.

Toronto—Ladies' Montefiere Benevolent Society. Organized 25 years ago for the relief of needy Hebrews. Recipients principally foreigners. Provides food, fuel and clothing until they become self-supporting. Hospitals also visited. There is a Dorcas in connection with this Society. President—Mrs. W. N. Loeser.

Toronto.—Lend-a-Hand Mission, Corner Spruce and Parliament Streets. To help sick and destitute families and encourage thrift, as well as to endeavour to lead them to a higher life. Soup kitchen and weekly sale of repaired, cast-off clothing, which is, in most cases, paid for by work done by the purchasers. Work of various kinds procured for women; meetings for boys and girls held; also sewing circles; mothers' meetings and evangelical services. Secretary—M. Hewlett.

Toronto.—Society of Our Lady of Perpetual Help. Established in St. Basil's parish. Special aim: to clothe poor children for school and in cases of urgency supply the needs of aged or sick. 32 members and 4 officers. Revenue: Contributions from members, Church collections, donations, etc. Secretary—Mrs. James F. Mitchell, 93 Howard Street.

Toronto.—St. Elizabeth's Sewing Society. It numbers 50 members. Special aim: to clothe the poor children of the parish of St. Michael's, in order that they may attend school. Revenue: Donations in goods, concerts in aid of the Shoe Fund, etc. Address—Miss Teresa Feegan, 81 Bond Street.

Toronto—Needlework Guild of Canada. Object: to distribute new suitable articles of clothing among the hospitals, homes, and needy institutions of Toronto. Revenue: Subscriptions of 50 cents annually from each President and Vice-President. Secretary—Mrs. Syden, 62 Brunswick Avenue.

Toronto.—Humane Society, 103 Bay Street. Founded 1886. Origin, need of humane sentiment. Committee composed of men

and women. Supported by annual subscriptions. Gives instruction to the young in humane principles. Address—Miss Shears, 103 Bay St.

Ottawa.—The St. Elizabeth Society. Composed of French-Canadian ladies who work for the poor under the direction of the Grey Nuns.

Ottawa.—The Saint James' Emilian Society, composed of English ladies of the parish of the Basilica. A Sewing Society to help the poor of the town.

Ottawa.—Sewing Society, where the ladies of St. Joseph's and St. Patrick's parishes unite to work for the poor under the direction of the Nuns.

Ottawa.—Humane Society. First called the "Woman's Humane Society," but 1894 amalgamated with Society for the Prevention of Cruelty to Animals, and named "The Ottawa Humane Society." Objects: to promote and develop a public humane sentiment and to use all lawful means for the prevention of cruelty; also to grant certificates to recognized acts of humanity or bravery. The legislation in regard to neglected and abused children was entirely brought about by the efforts of this Society; also the Cabman's Shelter and the Dogs' Drinking Troughs. Revenue: Annual membership fees of $20.00 and donations. Secretary—Hon. Mrs. Lambart.

Hamilton.—Hebrew Women's Society. Founded in 1870 to aid a large number of poor Jewish residents in the city. Committee to visit the sick. Revenue: Initiation fees and dues, also donations. Address—Mrs. Herman Levy, 143 James Street, South.

Hamilton.—Ladies' Benevolent Society. President—Mrs. Edward Martin, "Ballynahinch."

Hamilton.—Ladies' Aid Society of St. Joseph's Church. To assist the poor. Members give annual subscriptions. Address—Mrs. S. Cleary, 260 Herkomer Street.

Hamilton.—Agenorim Society. Has an annual lunch and sale for the benefit of the Charitable Societies. President—Miss Louise Brown.

Hamilton.—Duffield Flower Mission to the City Hospital. President—Mrs. Reynolds.

Hamilton.—Satura Society. A sewing Society which meets every Wednesday. They work each season for something different. President—Miss Emma Fuller.

Kingston.—Poor Relief Association. Organized about 1860. Successor to the "Ladies' Benevolent Association" which was founded about 1821 and organized most of the Kingston charities. Managed

by Committee of ladies. Relief given, families visited, work secured for unemployed ; there is also a small industrial department, which provides sewing for a limited number of poor women. Revenue : subscriptions and donations, and a small grant from City Council. Secretary—Miss A. M. Machar.

Kingston.—House of Providence. Sisters of Charity community, founded 1860. Aims: to furnish a comfortable home for old people, who number from 150 to 200. Government, City and Municipality grants, payments from inmates, subscriptions and donations. Address—Rev. Sister Superior.

Kingston.—Ladies' Benevolent Society. Organized 1893 by members of St. Mary's (R.C.) Cathedral, to enable poor children to obtain an education by keeping them comfortably clothed during the winter season. Supported by membership fees. Material assistance given to destitute families. Secretary—M. E. Welch.

Kingston.—Hebrew Ladies' Benevolent Society. Organized 1897. Origin: many poor people, and no congregation to help them. Ladies' Committee. President—Mrs. S. Oberndorffer.

Kingston.—City Dorcas Society. 384 Albert Street. Founded 1884. Origin : Needs of a part of the population during the winter season. Committee of ladies. Object : to provide clothing (exclusively) for the needy. Revenue : membership fees and donations of money and material. Secretary—Mrs. J. R. Henderson.

Windsor.—Ladies' Aid Society of St. Vincent de Paul. Members of a religious association, founded in 1899. In last report 70 poor persons helped, and 36 visits made to the sick. They are assisted by public charities. Secretary—Mrs. O. Laughlin.

St. Thomas.—Ladies' Benevolent and Temperance Society. Organized 1876. Objects : the care of the orphans, the aged, the friendless, and the destitute ; and the dispensing of relief to the needy of the city ; the promotion of temperance and the suppression of drunkenness ; to acquire and hold property as a place of refuge for the poor and destitute of the city who are without homes. In co-operation with the Relief Committee of the Council, all relief is given to the poor of the city through the Society. President—Mrs. A. Burns.

St. Catherines.—Convent of the Sisters of St. Joseph. There are six nuns who visit the poor in connection with the St. Vincent de Paul Society, four of whom are nurses.

St. Catherines.—Ladies' Benevolent Society. Catholic Sewing Society, who meet and work for the poor. Revenue : Membership fees and donations. Secretary—Mrs. W. Patterson.

Brockville.—St. Vincent de Paul Society. A woman's society in connection with St. Francis Xavier Church. Organized 1886, and

managed by Executive Committee of ladies. During the 13 years of its existence it has distributed, irrespective of creed or nationality, yearly a large amount of provisions, fuel, and clothing. Revenue: membership fee of 10 cents a month, local entertainments, etc. President—Miss Kate Rooney.

Renfrew.—St. Ann's Society. Catholic Charitable Association. Secretary—Miss Mary Ann Gorman.

Collingwood.—Band of Mercy. Superintendent—Mrs. Seark.

Fort William.—Relief Society. Established 1893. Smallpox broke out in a car-load of emigrants going west; they were quarantined here, and the townspeople assisted them, and formed a Society to relieve them in sickness or want, and especially to care for the women and children. Visiting and Relief Committees are formed from women representing the different denominations, Protestant and Roman Catholic. Revenue: entertainments, donations, etc. President—Mrs. C. W. Jarvis.

Prescott.—Ladies' Benevolent Society. Organized 1873. It is undenominational. Revenue: grant from the City Council and donations from citizens. Secretary—Mrs. J. B. Steele.

Mount Forest.—Ladies' Relief Society. Organized 1890 by ladies of the town, to dispense general relief to the sick and needy. Revenue: grant from Town Council, membership fees, entertainments, etc. Address—Miss R. Mitchell.

Warwick.—Relief Society. Founded 1885. The members meet at different houses fortnightly and provide clothing for poor children, white and Indian. Revenue: membership fees and entertainments. President—Mrs. S. Anderson.

Port Hope.—Societies in connection with 4 churches, and good work is done by all. In the winter months, Committees are formed who visit the poor and report on cases of need; the women meet together and make clothing; many visit the sick, etc. Address—Miss W. M. Foring.

Sandwich.—Ladies of Charity. Founded by the Jesuits in 1843. About 100 ladies care for the poor of the parish. Secretary—Mlle. A. Joly.

Goderich.—Women's Branch of St. Vincent de Paul Society. Founded in 1896 for the relief of the poor; 20 members. President—Mrs. Doyle.

Rat Portage.—Ladies' Aid Society. In connection with the Catholic Church. Address—Mrs. Robinson.

Rat Portage.—Humane Society. Address—Mrs. McKay.

Province of Nova Scotia.

Dartmouth.—Ladies' Orange Benevolent Association. Secretary—Alice Seymour.

Pictou.—Ladies' Benevolent Society Founded 1849 to assist the poor. Revenue: donations and membership fees.

Canso—Sailors' Rest. Built 1891 by the Women's Christian Temperance Union of the place. Aim: to provide a safe retreat for the classes who frequent it; a place of recreation for the fishermen and sailors coming to the port. One source of revenue, a soda fountain and counter where fruit and confectionery is sold. Address—Mrs. O. C. Whetman.

New Glasgow.—Sewing School. Organized by the Women's Christian Temperance Union to teach the children of the poor to sew. Superintendent and assistants meet weekly with the pupils, preparing work, etc. Material is donated by local merchants.

Province of New Brunswick.

St. John.—The Ladies' Association of the Church of England Institute is composed of 350 ladies from all the Episcopal Churches. The standing Committees visit the Public Hospital to read to the patients and to give flowers. They have raised by collections and annual sales about $8,000.00 for their charitable work, and for the library, to which they have added 1,000 volumes. When a new factory was started, they opened a Factory Home for the girl operatives. They entertain the Clergy and Delegates at lunch when the Synod meets in St. John. A Girls' Friendly Society is affiliated with them, and when Lady Missionaries visit St. John, the Association makes arrangements for their reception and their meetings.

St. John.—Seamen's Mission Socie.y. 109 Water Street. Founded 1894 for the spiritual and moral well-being of seamen. An incorporated Society, with Board of Management, and Ladies' Auxiliary. Revenue: Subscriptions from citizens, collections from churches, and entertainments. President—Lady Tilley.

St. John.—Ladies' Humane Educational Auxiliary. Founded and organized 1885, with object of co-operating with the New Brunswick Society for the Prevention of Cruelty to Animals. The Auxiliary consists of all ladies who subscribe one dollar. Was the means of promoting great interest in Children's Bands of Mercy. Newsboys' club in connection. The movement for placing women on the School Boards was initiated by the Auxiliary as being the

largest organization in St. John. A petition was sent up to the Legislation, and when the Women's Local Council was established, it adopted the movement which was finally passed. President—Miss Frances E. Murray.

Fredericton—Ladies' Aid Society in connection with the St. Vincent de Paul Society, for visiting the poor, etc.

Province of Prince Edward Island.

Charlottetown.—Ladies' Benevolent Aid Society. Helps the hospital in supplying linen and crockery. Entertainments have been given for the benefit of the Building Fund. President—Mrs. Macleod.

Charlottetown.—Benevolent Society, St. Vincent de Paul. Ladies' Branch. The nuns visit the poor by request of this Society. President—Mrs. Reddin.

Province of Manitoba.

Winnipeg.—Citizens' Relief Association. Organized 1896, composed of two representatives from each of the Churches and Benevolent Associations of the City, to carry on the work. The City Council furnish rooms and clerk. Its aims are to relieve the necessities of the poor in a systematic manner, preventing, as far as possible, the growth of a spirit of pauperism. Revenue: subscriptions and donations. President—Rev. Joseph Hogg.

Winnipeg.—The Humane Society. The Society originated as a voluntary Association of individuals, 1894; incorporated 1895. Board of ten men and five women. Object: Suppression of acts of cruelty to children and animals, promotion of kindness, and encouragement of efforts to save life, and to alleviate suffering. By the efforts of the Society, with the aid of a fund granted by the City Council, several stations have been established, at which life saving apparatus has been placed, and put in charge of the City Fire Superintendent. Revenue: membership fee of $1 a year; fines realised by the Society, its officers, or agents. Secretary—Miss H. McArthur.

Province of British Columbia.

Victoria.—Friendly Help Society. An outcome of the Local Council of Women. Founded 1895. Gives relief of all kinds to women and children. Revenue: grants from the city and voluntary subscriptions. Representative on Executive of Council—Mrs. Hayward.

Victoria.—B.C. Benevolent Society. The pioneer society of Victoria. Founded 1872. Governed by a Board of Management of gentlemen. Does a very large work, including every form of charitable relief. Non-sectarian. Revenue : voluntary subscriptions.

Victoria.—Salvation Army. Has a woodyard where deserving men may, after cutting or sawing a sufficient quantity, be entitled to breakfast, dinner, etc. Also helps those men who have no homes nor money by giving beds for the night gratis.

Victoria.—The Roman Catholic Benevolent Society of St. Ann's. For the relief of poor and deserving families. President—Mrs. Burne.

Victoria.—Hebrew Ladies' Aid Society. The aims of the Society are : to assist the needy and distressed; to cultivate a closer bond of fraternal feeling between the different creeds in our midst ; to help in promoting an education consistent with our Faith amongst the younger members of the community ; to aid in the maintenance of a Teacher and Minister for the furtherance of our belief ; to give succour in times of affliction to the deserving. Address—Mrs. G. Leiver.

Victoria.—The Home Sewing Society. Started 1898. Object : to provide clothing for the nurses', patients and for the patients' children ; it also provides special food for the sick. The Society entirely depends on subscriptions.

Victoria.—Society for the Prevention of Cruelty to Animals. Founded 1895 to provide effective means for the prevention of cruelty to animals throughout the Province, to enforce all laws which are now, or may hereafter be enacted for the protection of animals, and secure by lawful means the arrest, conviction and punishment of all persons violating such laws. Three Bands of Mercy are in working order, with a membership of 250. Revenue : voluntary contributions and members' fees. Address—Agnes Deans Cameron.

CHAPTER XII.

Social Life.

Compilation

By Miss Helen R. Y. Reid

Who also undertook the arrangement of the Nationally Organized Societies in Chapter IX.

Patriotic Societies.

The British Red Cross Society in Canada, (under the patronage of His Excellency the Governor-General). The Canadian Branch of the British National Society for Aid to the Sick and Wounded in War was organized in 1897 by Lieut.-Col. Geo. Sterling Ryerson, M.D., with the full consent and approval of the Central Committee in London, and was the first Colonial Branch of the Society established in any country. Its object is to maintain amongst voluntary Aid Societies in times of peace an organization which will enable them to render prompt and efficient aid in time of war to the sick and wounded, in the manner best suited to supplement the Army Medical Service. Communications from persons desiring to form Local Committees to be addressed to the Hon. Sec., Dr. Chas. A. Hodgetts, at the Head Office of the Canadian Branch, 60 College Street, Toronto.

Branches have been established at the following places:— Andover, N.B.; Aurora, Ont.; Barry, Ont.; Belleville, Ont.; Berlin, Ont.; Bradford, Ont.; Brampton, Ont.; Brandon, Man.; Brantford, Ont.; Brighton, Ont.; Brockville, Ont.; Charlottetown, P.E.I.; Chatham, Ont.; Cobourg, Ont.; Collingwood, Ont.; Cookstown, Ont.; Dorchester, N.B.; Edmonton, Alta.; Fredericton, N.B.; Galt, Ont.; Guelph, Ont.; Hamilton, Ont.; Hamiota, Man.; Ingersoll, Ont.; Kingston, Ont,; Lakefield, Ont.; London, Ont.; Moncton, N.B.; Napanee, Ont.; Newmarket, Ont.; Orillia, Ont.; Ottawa, Ont.; Port Elgin, Ont.; Quebec, Que.; Rat Portage, Ont.; Rothesay, N.B.; St. Catharines, Ont.; St. John, N.B.; St. Stephen, N.B.; St. Thomas, Ont.; Sackville, N.B.; Sussex, N.B.; Tilsonburg, Ont.; Toronto (Ladies), Ont.; Vancouver, B.C.; Victoria, B.C.; Waterloo, Ont.; Whitby, Ont.; Winnipeg, Man.

Soldiers' Wives League. Organized October, 1899, by Mrs. Hutton, wife of the Major-General then commanding the Canadian Militia. It is under the patronage of Her Excellency, the wife of the Governor-General, and the Executive Centre is at Ottawa. The object of the league is to bring the wives of all soldiers in Canada of every rank into close touch and sympathy for mutual aid and assistance in times of distress or difficulty. They have arranged systematised aid for the families of the men who formed the Canadian Contingents for active service in South Africa. They have also provided extra comforts for them. President, Mrs. Drummond, Rideau Cottage, Ottawa. Secretary, Mrs. Cotton, 184 Cooper Street, Ottawa.

Montreal Branch. Organized October 30th, 1899, by Mrs. Hutton. Has Red Cross Committee in connection. Vice-President, Mrs. W. D. Gordon, 72 Mackay Street.

Quebec Branch. Forty active members meet weekly to sew. About seventy honorary members and eighty-five ordinary members. Annual subscription, twenty-five cents. President, Madame A. Peltier. Secretaries, Mrs. J. F. Wilson and Mrs. Collins Sewell.

Winnipeg Branch. In process of formation.

Federation of the Daughters of the British Empire. Founded February, 1900, by Mrs. Clark Murray, Montreal, with Juvenile Branch called the Children of the Empire. Objects: To stimulate the sentiment of patriotism; to supply a bond of union among the women of the Empire; and to promote the study of the history of the Empire and of current Imperial Questions.

Historical Societies.

Ontario Historical Society. Established 1877 as Central Provincial organization for local, pioneer or historical societies; also to undertake original work in the collection, exhibition, preservation and publication of all sorts of historical material. The Local Associations at present established number eleven and are: Pioneer or Historical Societies: of Six Nation Indians, York, Lundy's Lane, Thorold and Beaver Dams, Elgin, Wentworth, Grenville, Niagara, Toronto, Oxford, and the U. E. Loyalists Society of Niagara. The Society is connected with the Educational system of the Province, has received a $500.00 grant, and has its headquarters in the Educational Department Building, Toronto. Address—David Boyle.

Toronto.—Women's Canadian Historical Society. Organized 1894.

Held first Canadian Historical Exhibition in Canada in 1898 with exhibits from all over the Dominion. Monthly meetings; 200 members. Address—Miss Fitzgibbon, 94 Willcocks Street.

Ottawa.—Women's Canadian Historical Society. Established 1898 for the encouragement of the study of Canadian history and literature, the collection and preservation of Canadian records and relics, and the building up of Canadian loyalty and patriotism. Membership, 150. Regular meetings, public lectures and exhibitions. Address—Miss Kenny, 200 Concession Street.

Hamilton.—Wentworth Women's Historical Society. Old house at Stoney Creek, Battlefield, purchased by Society and opened by the Countess of Aberdeen in October 1899 as a museum with the adjoining land as a Public Park. Address—Mrs. John Calder.

Niagara Historical Society. Organized 1895. Historical room with pictures and relics, papers and books, open on Saturdays to the public. Historical pamphlets printed by means of grant from Government and County Council. Petitions and plans now sent to Government and to U. E. Loyalist families for assistance and advice re the erection of a memorial of the U. E. Loyalists who landed at Niagara. Mixed membership. President, Miss Carnochan, Niagara-on-the-Lake.

Peterborough Historical Society. Address—T. A. S. Hay.

Thorold and Beaver Dams Historical Society. Receives $50.00 County Council grant. Address—A. W. Reavely, B. A.

Belleville and Bay of Quinte Historical Society. President, Mrs. N. Ponton, Belleville.

Quebec.—Literary and Historical Society. President, Sir James Le Moine, Spencer Grange.

Vancouver, B.C.—Art, Historical and Scientific Society. Collects paintings, antiquities, ores, natural products, etc. Has library on these subjects. Mixed membership, 83. Address—Mrs. Mellon, 121 Nicola Street.

Montreal.—Women's Branch of Antiquarian Society. Established 1896 to assist in maintaining the Château de Ramezay; to collect historical relics and encourage the study of Canadian history. Have catalogued contents of Château, and from proceeds of Historical Ball, etc., have restored two rooms. Membership, 415. Address—Mrs. C. T. Hart, 969 Dorchester Street.

United Empire Loyalist Association of Ontario. Established 1896 to unite the descendants of United Empire families; to preserve the history and traditions of that epoch, to collect portraits, relics, documents relating to U. E. Loyalists, and to publish an historical or

genealogical Journal of annual transactions. Mixed membership, 165. Central seat in Toronto. Branch in Virgil with 40 members. Branch in Niagara. Ontario Government grant of $150.00. Monthly meetings. Address—W. Hamilton Merritt, 15 Toronto Street, Toronto.

United Empire Loyalist Association of Nova Scotia. Established 1897. To perpetuate U. E. Loyalist traditions, to collect historical documents and to foster a spirit of loyalty to the Empire among Canadians. Address—Miss M. Amelia Fitch, Halifax.

Scientific Societies.

Toronto.—Astronomical and Physical Society. Established 1890. Mixed membership of 110 active, besides honorary, associate and corresponding members. Fortnightly meetings. Reading room and Library of over 300 volumes. Meaford and Fairstock Astronomical Societies in affiliation. Address—George E. Lumsden, Parliament Buildings.

Meaford.—Astronomical Society. Established 1893. Mixed membership of 22. Address—George G. Albery.

Tavistock.—Astronomical Society. Address—Miss Annie McGregor.

Ladies' Association of St. John.—Natural History Society. Established 1881. Has obtained free museum days with explanations of collections, lectures, etc. Address—Mrs. G. F. Matthew.

Literary Societies and Clubs.

Toronto.—Catholic Young Ladies' Literary Association. Established 1889. Address—Miss O'Donoghue, 95 d'Arcy Street.

Ottawa.—Literary and Scientific Society. Address—H. J. Bronskill, 34 Elgin Street.

Toronto.—Literary and Current Topic Club. Established 1897 with 18 members; weekly meetings. Address—Mrs. Davidson, 25 Charles Street.

Toronto.—German Conversation Club. Established 1894. Weekly meetings under a Director. Address—Miss A. M. Beatty, Oakdene.

Toronto.—Camera Club. Established 1885. Total membership, 181. Studio with camera, etc. Enlarging rooms; library; weekly meetings; lectures and demonstrations. Annual exhibition and competitions. Address—John J. Woolnough, 94 McPherson Avenue.

Toronto.—Browning Club. First Unitarian Church. Address—Miss Melliwell.

Ottawa.—May Court Club. Founded in 1897 by the Countess of Aberdeen. Has had literary and ambulance weekly courses of instruction, a series of monthly lectures, exhibitions and sales of work, the proceeds of which were used for relief work, which includes weekly visiting of sick in and out of hospital. Assistance has been given, by work and interest, to the Benefit Society of the Printing Bureau, the Victorian Order of Nurses, and the Perley Home for Incurables. Address—Miss M E. Griffin.

Hamilton.—Women's Shakespeare Club. Address—Miss Meikle.

Hamilton.—Current Events' Club. Address—Mrs. T. H. Pratt.

Hamilton.—Browning Club. Address—Rev. Dr. Lyle.

Hamilton.—German and French Club. Address—Miss Lyle.

Hamilton.—Reading Club. Address—Mrs. Moody, Bay Street, South.

Kingston.—Ladies' Reading Club. Established 1882. Membership, 30. Address—Miss Fraser, 228 Johnson Street.

Lindsay.—French Conversation Club. Address—Mrs. .H O. Leary.

Paris.—Literary Club and History Class. Address—Miss J. Smith.

St. Catherines.—Ladies' Literary Society. Established 1892. Membership, 56. Address—Mrs. D. M. Walker.

St. Catherines.—Tennyson Club. Established 1892. Membership 25. Address—Mrs. Burrell.

Belleville.—Circulating Book Club. Membership 12. Also Literary and Social Club. Address—Mrs. Flint.

Bowmanville.—Reading Club. Established 1895. Membership 15. Address—Mrs. James Reid.

Port Arthur.—Nepigon Women's Club. Address—Mrs. McKirby.

Montreal.—Women's Club. Established 1892. Works in three departments: Art and Literature; Home and Education; Social Science. Weekly meetings and public lectures. Membership 80. Address—Mrs. Robert Reid, 57 Union Avenue.

Montreal.—Ladies' Social Science Club. Established 1898. Membership 35. Address—Miss Derick, McGill University.

Montreal.—Unity Club of Unitarian Church. Established 1880. Membership, 50 to 60. Literary meetings and lectures. Address—N. N. Evans. 217 Milton Street.

Montreal.—Camera Club. Established 1890. Total membership, 110. Studio, enlarging rooms, lectures, demonstrations, exhibitions and competitions. Address—A. C. Lyman, 84 Victoria Street.

Montreal.—Jewish Ladies' Literary Society. Established 1896. Address—Miss S. Jacobs.

Montreal.—The Witenagemot. Jewish Young People's Literary Circle.

Quebec.—Shakespeare Club. Membership 12. Address—Miss Bishop, 93 D'Auteuil Street.

Quebec.—Ladies' Shakespeare Reading Class. Established 1898. Membership 12. Address—Miss Champion, 107 Grande Allée.

Quebec.—Mount Pleasant Ladies' Shakespeare Club. Established 1887. Membership 12. Address—Miss Stevenson, 615 John Street.

Bridgewater.—Carlyle Club. Membership 14. Address—Miss Hebb.

Woodstock.—Women's Literary Society. Address—Mrs. F. H. Hall.

Woodstock.—Literary Society. Mixed. Address—Rev. Mr. Ireland.

St. John, N.B.—Wednesday Evening Literary Club. Established 1880. Address—Mrs. Skinner, 223 King Street, East.

St. John, N.B.—Eclectic Reading Club. Established 1870. Mixed membership 50. Address—Miss Carr, 13 Chipman's Hill.

St. John, N.B.—Avon Club. Address—Mrs. Kerr, Celebration Street.

The above, among the many literary and reading societies and clubs which must exist throughout the Dominion, are the only ones about which any definite information has been received. Similar societies are known to exist in the following places, but unfortunately the list is very incomplete:—Huntingdon, Lachute, Lineboro', St. Lambert, Richmond, Picton, Wolfville, Preston, New Glasgow Grimsby, Seagrave, Owen Sound, Springhill and Edgewater.

Alumnae and Educational Societies and Clubs.

Toronto.—Women Teachers' Association. Established 1892 to encourage union of women teachers and free discussion of professional questions. Address—Miss Stoodley, 10 Buchanan Street.

Toronto.—Froebel Society. Address—Miss Yellowlees, Division Street.

Toronto.—In Toronto University and University College there are the following: 1. **Alumnae Association of University College.** Established 1898 to promote well-being of graduates and undergraduates. Address—Miss Fleming, 27 Isabella Street. 2. **Women's Literary Society.** Address—Miss Fraser. 3. **Classical Association.** Mixed membership. Address—E. J. Kylie. 4. **Modern Language Club,** Mixed membership. Address—W. Elmslie. 5. **Mathematical and Physical Society.** Mixed membership. Address—A. G. McPhedron. 6. **Philosophical Society.** Mixed membership. Address—A. N. St. John.

Toronto.—Ontario Medical College Students' Literary and Scientific Society. Holds fortnightly meetings for reports on cases, discussions and examination of specimens, also open social and scientific meetings. Address—Miss M. Parks.

Toronto.—McMaster University Alumni Association. Mixed membership. Address—W. S. M. McLay.

Ottawa.—Women's Educational Union. Established 1898 to promote the best principles and methods of education; to harmonize home and school training; to form a lending library of educational works. Membership 56. Regular and pub meetings. Address—Mrs. J. C. Glashan, 444 McLaren Street.

Ottawa.—Provincial Model School Association. Established 1894 to unite more closely parents, teachers and pupils for the benefit of all. Address—Miss Shenick, Model School.

Ottawa.—Froebel Union. Established 1893 for mutual help and the promotion of Kindergarten principles. Mothers invited to monthly meetings. Address—Miss Bolton, Normal School.

Hamilton.—Literary Club of Alumni of Wesleyan College. Mixed membership of thirty.

Hamilton.—Teachers' Association. Address—Miss Macdonald, Wellington Street, South.

Hamilton.—Kindergarten Section of Hamilton Teachers' Association. Address—Miss Givin, East Avenue, South.

London.—Teachers' Association. Mixed membership of 160. Ladies, 140. Object: To promote the cause of education, improve schools and raise the standard of teaching. Meetings are public. Grants received from the City Council Book Fund. Address—Miss Johnson, 623 Queen's Avenue.

London.—Women Teachers' Literary Club. Address—Miss MacIntosh, Richmond Street.

London.—Froebel Association. Established 1894. Holds regular

courses of talks and lectures and monthly Mothers' meetings. Owns good library on child culture. Membership, 38. Address—Miss McKenzie, 77 Byron Avenue.

Kingston.—Queen's College. Classical and Philological Society. Mixed membership. Address—C. G. S. Rogers.

St. Thomas.—Alma College; Alumnae Association; Alma College Sorosis Club; Almafilian Literary Society.

Whitby.—Whitby College Victorian Society; literary, artistic and musical. **Alumnae Society;** literary and musical Society.

Montreal.—Alumnae Society of McGill University. Established 1889. Literary and Collegiate. Controls and operates Girls' Club and Lunch Room (see later). Membership 100. Address—Miss Angus, 4227 Dorchester Street.

Montreal.—Graduates' Society of McGill University. Incorporated 1880. Mixed membership. Address--Claude Hickson.

Montreal.—Delta Sigma Society, Royal Victoria College. Weekly literary meetings, annual lectures, debates, etc. Membership, 100. Address—Miss Dey.

Montreal.—Kappa Delta Society. Established 1899. Address—Miss K. Finley.

Montreal.—Teachers' Association of McGill Normal School. Established 1862. Has had important influence on educational life in Montreal. Lectures, University Extension Course. Membership, 109. Address—W. A. Kneeland.

Montreal.—Provincial Association of Teachers. Address—Dr. Peterson, McGill University.

Montreal.—McGill College Book Club. Established 1867. Membership, 110. Address—M. Vaughan, McGill University.

Montreal.—Girls' High School Society. Established 1896. Literary, artistic and historical. Members are school graduates or past scholars. Society tries to maintain interest in the school. Address—Miss Edwards, 15 Bayle Street.

Halifax.—Ladies' College Alma Mater Society. Established 1896. To unite graduates and help deserving students with scholarships and prizes. Address—Miss Mackay, Dartmouth.

Dalhousie College Alumni Association. Established 1876. Mixed membership.

Moncton College Alumnae Association. Established 1894.

Fredericton.—University of New Brunswick Young Ladies' College Society. Address—Miss Olward.

St. John, N.B.—Alumnae Society of High School. To maintain interest in school ; to give public lectures and gifts ; e. g. Chickering piano. Membership, 144. Address—Miss Carr.

St. John.—Alumnae Reading Club. Address—Miss Carr.

Sackville.—Mount Allison College Alumni Society Established 1864. Mixed membership.

Sackville.—Mount Allison College Eurhetoria Society. Established 1870. To cultivate literary taste and readiness in debate.

Winnipeg.—Free Kindergarten Association. Established 1892. Primary object : To gather in street children. Has now two free Kindergartens maintained for poor children. City Council aids Ladies' Committee with a small grant. Address—Mrs. G. Parker, 61 Edmonton Street.

Winnipeg.—Manitoba College Literary Society. Prizes given for debate, elocution, essays, etc.

Winnipeg.—Manitoba College Philosophical Society. Address—Miss Baker.

Victoria.—Teachers' Association. Address—Miss Cameron, Michigan Street.

New Westminster.—Methodist College Literary Club.

Charlottetown, P.E.I.—Teachers' Association. Address—Miss Scott.

Art, Musical and Dramatic Societies and Clubs.

(See Art Section.)

Enfranchisement and Political Societies and Clubs.

Dominion Women's Enfranchisement Associations. (See Nationally Organized Societies).

London.—Maple Leaf League. Established 1895. Conservative Club to maintain and advance Conservative principles and patriotic sentiment. Membership, 400. Address—Mrs. J. H. Marshall,

Athletic and Sporting Societies and Clubs.

Owing to the vastness of the Dominion, and to its great variety in surface and climate, sport of every description is indulged in by men and women, boys and girls. The long winters afford ample opportunities for tobogganing, snow-shoeing, ice-boating, skating, ski-ing, curling, and hockey. During the summer, spring, and autumn the country is alive with golfers, cyclists, and tennis players ; hunting and water sports are very generally enjoyed. An incomplete club list such as this can only suggest the kinds of sport in vogue in each locality, and in no way indicates the very frequent practice of the same.

Toronto.—Ladies' Golf Club. Address—Mrs. Sweeney.

Toronto.—Rosedale Golf Club. Address—Mrs. Mackay.

Toronto.—Hunt Club. Address—Mr. D. L. McArthur.

Toronto.—Ladies' Lawn Tennis Club of Toronto University. Address—Miss Crane.

Toronto.—Women's Fencing Club, of Toronto University. Address—Miss Dickson.

Ottawa.—Ladies' Golf Club. Address—Mrs. Egan, 30 Cartier Street.

Ottawa.—Ladies' Curling Club.

Hamilton.—Golf Club. Address—Mrs. John Hendrie.

Hamilton.—Hunt Club. Address—Mr. William Hendrie, junior.

Hamilton.—Athletic Club. Address—Miss Alexander.

Hamilton.—Basket Ball Association. Address—Miss Morgan.

Hamilton.—Tennis Club. Address—Miss Leggatt.

Hamilton.—Spinning Wheel Club. With Club and Tea-House on Lake Shore. Address—Mrs. George Thompson.

Kingston.—Golf Club. Membership, 95. Address—J. B. Carruthers, Annandale.

Kingston.—Queen's College Tennis Club. Tennis Club and Swimming Club.

London.—Golf Club. Address—Mrs. Gates, 613 Wellington Street.

London.—Hunt Club. Established 1885. Membership, 125. 10 ladies. Hunt drag, with 20 couples of English fox-hounds. Address—Mr. Adam Beck.

Thessalon.—Our Lady of the Snows Snow-shoeing Club.

untsville.—Tennis Club. Address—Mrs. Boyd.

Paris.—Tennis Club.

Lucknow.—Tennis Club. Address—Mrs. Bryan.

St. Catherines.—Athletic Club of Collegiate Institute. Tennis Club.

Belleville.—Senior Tennis Club. Address—Miss Carey.

Belleville.—Junior Tennis Club. Address—Miss Stewart.

Belleville.—Golf Club. Mixed membership. Address—Miss W. A. Christian.

Mount Forest.—Tennis Club. Mixed membership. Address—Mr. Wiggin.

Niagara Falls.—Tennis Club. Address—Miss Carter.

Kemptville.—Tennis Club. Address—Mrs. Beaman.

Cobourg.—Golf Club. Mixed membership.

Bowmanville.—Golf Club. Mixed membership. **Tennis Club.** Mixed membership.

Port Arthur.—Women's Hockey Club.

St. Thomas.—Alma College Tennis Club.

Montreal.—Ladies' Branch Royal Montreal Golf Club. Established 1892. Provincial and inter-provincial matches. Ladies' Building. Membership, 150. Address—Miss Bond, 42 Union Avenue.

Montreal.—Ladies' Racquet Club. Tennis and bowling in men's Racquet Club. Membership, 28. Address—Mrs. Hatton, 150 Metcalfe Street.

Montreal.—Ladies' Curling Club. Morning use of Montreal Curling Rink. Silver Champion Cup, won against Quebec, 1899. Yearly medal from Marquis of Dufferin. Address—Mrs. Whitehead, 306 Peel Street.

Montreal.—Ladies' Branch Heather Curling Club; Ladies' Branch Caledonia Curling Rink,

Montreal Hunt Club. Established 1826. Hunt foxes, with pack of 37½ couples of hounds. Ladies follow. Membership, 123. Address—Mr. George Hooper, M.H.

Montreal.—Canadian Hunt Club. Address—Dr. J. B. Lamarche.

Montreal.—Girls' Hockey Club. Regular coach and weekly practices. Address—Miss Pinder, 388 Wood Avenue.

Montreal.—Married Ladies' Hockey Club. Coach and practices twice a week.

Montreal.—Girls' Recreation Club. Address—Miss Warrington.

Montreal.—Westmount Lawn Tennis Club; McGill College Ladies' Lawn Tennis Club.

Lachine.—Ladies' Curling Club. Address—Mrs. Ryde.

St. Lambert.—Tennis Club. Mixed membership.

Buckingham.—Tennis Club. Mixed membership. Address—W. E. Middleton.

St. Hyacinthe.—Athletic Association. Address—Mrs. Hamilton.

Quebec.—Ladies' Golf Club. Established 1892. Membership, 90. Address—Mrs. Meredith, 134 Grande Allée.

Quebec.—Ladies' Curling Club. Established 1898. Membership, 25. Address—Mrs. Boswell, rue des Carrières.

Lachute.—Tennis Club. Address—Mr. Truell, Hockey Club.

Halifax, N.S.—Golf Club. Mixed membership. **Tennis Clubs. Athletic Class.** Conducted by drill sergeant.

Pugwash.—Hockey Club. Address—Miss Bennett.

Bear River.—Tennis Club. Mixed membership.

Pictou.—Tennis Club. Athletic Club.

Edgewater.—Tennis Club.

Sambra.—Tennis Club.

St. John, N.B.—Golf Club. Established 1896. Mixed membership. Address—Miss M. G. Smith; **Monday Night Skating Club.**

Winnipeg.—Golf Club. Mixed membership. Address—Mr. J. S. Ewart.

Winnipeg.—Tennis Club. Mixed membership. Address—Mr. William Bain.

Victoria, B.C.—Golf Club. Mixed membership. Address—Mr. F. B. Pemberton.

Victoria, B.C.—Army and Navy Golf Club. Mixed membership.

Victoria, B.C.—Tennis Club. Established 1885. Mixed membership. Address—C. E. Pooley.

New Westminster.—Two Tennis Clubs. Mixed membership.

Decorative Art Society. Ladies Work Depositories. Exchanges. Girls' Clubs. Holiday Houses. Women's Institutes. Mothers' Unions. Onward and Upward. Shut-ins, etc., etc.

Decorative Art and Work Depositories and Exchanges.

Toronto.—Ladies' Work Depository. Organized 1880 to provide employment for gentlewomen wishing to dispose of their work, and to raise the standard of needlework. Work done: Stamping, designing, mending, decorating, sewing, stationery, printing, preserve making, etc. Summer agent at Niagara. Address—Miss Unwin, 47 King Street, West.

Ottawa.—Decorative Art Society. Address—Mrs. Chamberlain, 333 Metcalfe Street.

St. Catharines.—Women's Exchange and Intelligence Office. Address—Miss Huff.

Montreal.—Decorative Art Society. Organized and incorporated 1879. Opened by H. R. H. Princess Louise. Object: To help women to help themselves by providing designs and instruction; also to be a depository for sale of work. Instruction given at times gratuitously. The Society's agents have instructed classes, sold work, etc., in Quebec, New Brunswick and Nova Scotia. Workers, 130; members, 97. Address—Miss Hill, 2288 St. Catherine Street.

Montreal.—Women's Exchange and Reading Room. Organized 1886, as result of individual philanthropy of Miss Barber. Evangelical Hall and Reading Room, educational classes and free library; 400 to 500 girls helped yearly. Object of Exchange: To assist women who have to support themselves and to help them to pursue study as a means of support. Members, 200. Address—Mrs. Frost, St. Catherine Street.

Halifax, N.S.—Women's Work Exchange. Organized 1892 to enable women to help themselves by affording them a means of disposing of their work. Two departments: Culinary and fancy work. Women helped, 70: members, 58. Address—Julietta B. Huff, 52 Barrington Street.

St. John, N.B.—Ladies' Emporium. Address—Miss Frost.

St. John, N.B.—Intelligence Office. Address—Mrs. Lee.

Hartland.—Ladies' Emporium. Address—Miss M. Gray.

Nanaimo, B.C.—Sale of Ladies' Work.

Girls' Clubs, Holiday Houses, Etc.

(See notices of Y.W.C.A., W.C.T.U., G.F.S. and The King's Daughters.)

Montreal.—Girls' Club and Lunch Room, 86 to 84 Bleury Street. Founded and incorporated by the Alumnae Society of McGill University for the purpose of providing a Home and meeting place for working women, a reading and recreation room and attractive meals at as low rates as are consistent with business principles. In 1899, 40,936 meals were served at an average cost of 8.1 cents. Average dinner attendance, 115; lodging house for 14; evening classes, socials, etc. Alumnae Secretary, Miss Angus, 4227 Dorchester Street.

Montreal.—Goodwill Club. Established 1888, to provide an attractive home resort for young women, together with classes, practical talks, etc. Work includes a savings bank, domestic circle for married women, sale supply of worn clothes at a branch station and a Holiday House at Berthier-en-Haut. Members, 150. Address—Miss Howard, 2078 St. Catherine Street.

Halifax, N.S.—Victoria Club for Girls. Address—Miss E. A. Black.

Halifax, N.S.—Young Women's Home. Address—Miss E. McLeod, Brunswick Street.

Windsor.—Working Girls' Club. Address—Miss N. Bartlett.

Hamilton.—Women's Institute. Established 1897. Object: To obtain for rural women the means of improvement in domestic science and allied subjects. Meetings held with discussions and papers. Open meetings with specialists to speak and lecture. Grants received from Ontario Government and the Local Council. Address—Mrs. Hoodless.

London.—Mothers' Union. Affiliated with English Society 1889. Object: To uphold the sanctity of marriage and emphasize the duty of mothers at home and elsewhere in the careful training of their children. Work includes missionary and charitable work. Address—Mrs. Boomer, 538 Dundas Street.

Onward and Upward Association. Founded in 1881 in Scotland by Lady Aberdeen for the development, mental, moral and spiritual, of the farm servants and tenantry on the estate. About 100 Branches now exist in Scotland, 3 in Canada and others in South Africa. Married Associates' Branches for work amongst mothers began in 1884. Prizes are given for sewing, knitting, long service, and correct answers to papers on home study work. Total membership, 6,341. Journal of the Association, "Onward and Upward." Address—Miss Ragge, 32 Argyll Place, Aberdeen,

Scotland. Canadian Branches: Montreal, address—Mrs. Learmont, 30 McGregor Street. Kingston, address—Miss Machar. Elmhurst, address—Mrs. Marshall. Ninette, address—Mrs. Clench.

The Shut-In Society originated in the United States in 1877. It was incorporated in 1885. The Branch to which the Canadian Shut-Ins belong is that of Canada, Great Britain and Foreign Countries. 16 Associate and 34 Invalid members are in Canada. The object of the Society is the spiritual and social benefit of the invalid, and by visits, correspondence, the reading and sending of magazines and books, the Associate members endeavour to accomplish this work. Monthly organ of the Society, the "Open Window." Address—Mrs. M. L. Dudley Weir, 15 Lorne Avenue, Montreal.

CHAPTER XIII.

Immigration

A Sketch of Canadian Immigration.

We need only to glance at the map of Canada, and recall at the same time its scanty total of inhabitants, to recognise how important a factor in the near future of the country must be the character of the immigration secured for it. Looking at the vast extent of territory comprised between the Atlantic and Pacific shores, and between the northern and southern boundaries of its habitable belt, a positive effort of the imagination is needed to enable us to accept the fact that the population of this whole huge area is far smaller than that of London and Liverpool put together ; nay, that it exceeds very little that of London itself ; and it is only when we pass in travelling its apparently limitless stretches of forest and plain, that we even begin to recognize the extent of space which lies inviting occupation.

The idea of the "Struggle for Existence," induced whenever competition becomes fierce, by the pressure of numbers on the means of subsistence, is at the present day an idea familiar to us all ; and we all know, at least theoretically, that if things go on as they are, every available corner of the globe must sooner or later find its occupant. In proportion as vacant spaces become accessible, such spaces will draw towards them the overflow of more crowded districts ; and for this reason the opening up of any sparsely settled country brings with it the task of inviting a desirable, and at the same time repelling an undesirable, influx.

In following the past history of the peopling of Canada, it is impossible not to be struck with the advantages in this respect which the country has hitherto enjoyed. Canada has never been a

penal settlement ; it has escaped the demoralizing influences of slavery ; and neither its climatic nor other conditions have been of a kind to attract the incapable and idle. The fact that Canada possesses as yet no hereditary criminal class is an honourable distinction, owing in great part, probably, to the influence of the above causes ; and it should be the endeavour of all interested in its future welfare to see that neither short-sighted policy nor mistaken philanthropy shall be allowed to introduce mischievous elements, hitherto successfully excluded.

Before turning to the future of Canadian immigration, we must glance shortly at its past. The existence of Canada, as far as modern Europe is concerned, dates practically from 1534, when Cartier discovered the St. Lawrence river. The creation of a New France on the other side of the Atlantic became a fixed idea then, with the French Court and Government, but no even moderately successful attempt towards carrying it out was made up to the beginning of the following century. In 1604 the Sieur de Monts, followed subsequently by other adventurous spirits, led the way in attempting to found settlements in New Brunswick and Nova Scotia, while Champlain devoted himself to the St. Lawrence valley, but in both cases only a few fur trading stations were the result. Champlain died in 1535. A few years before his death, the "Company of a Hundred Associates"—practically a Government Emigration Society—had been formed under his influence by Cardinal Richelieu, to stimulate the lagging cause of French settlement in Canada. This Society, in return for large powers and privileges, undertook the work of colonization, but its methods, after thirty years' trial, proving anything but successful, its charter was cancelled and Canada became a Royal province.

Under the new régime a period of rapid growth ensued. No more pleasing episode is to be met with in the domestic annals of any country, than this one of the early colonization of New France. The debt is a deep one, which the Dominion still owes, both to the care with which the first settlers of French Canada were chosen, and to the organization which, in transplanting them to new surroundings, preserved for them at the same time, so many of the best influences of the old ones. These early Canadian colonists, more than any others that could be named, may be compared to plants taken up with their own earth about them, and set with roots undisturbed to accustom themselves gradually to a new soil.

With the exception of Nova Scotia, French immigration was confined chiefly to the borders of the St. Lawrence ; the early settlement of New Brunswick and Ontario being the work, more than a century later, of the English United Empire Loyalists. From the founding of the first colony in Virginia in 1607 the English "Plantations" south of latitude 45° had flourished vigorously. From its outset English immigration had been marked by a character of its own. Its colonies on the Atlantic seaboard had been all along the creation, either of private enterprise, as in Virginia and Maryland, or, as in New England, of devotion to religious or political ideals for the time being in ill favour at home. Little heeded for the most part by the Mother country, they grew up thrifty and self-reliant on American soil ; and by 1755 had reached a population of one and a quarter millions.

What would have happened if the French and English colonies had developed peaceably side by side is an unprofitable speculation to-day. They neither had, nor could have had, a chance of so doing. War between France and England was almost chronic, and Canada was oftener than not the battle ground on which their differences were fought out. Nova Scotia, lying between the main French and English settlements, and itself settled and claimed by English and French alternately, supplied a bone of contention never absent, and when the time came for the interests of the colonies to clash in the Ohio Valley, nothing further was needed to precipitate the final struggle between them.

The history of Canadian settlement has had two main turning points, viz. : (1) The passing of the infant Colony under the direct control of the French Crown ; (2) The English occupation of New Brunswick and Ontario by the United Empire Loyalists.

The cession of Canada to England, the loss by England of her original American Colonies, and the reinforcement of the Canadian population by the entrance of an Anglo-Colonial contingent, have been three events of almost equal moment in influencing the future of the Dominion and the great importance of the position it at present holds as a portion of the British Empire.

Such have been the main outlines of the peopling of Canada up to nearly the close of the eighteenth century. What are the accessions it has received in the century just ended, and what will they be in the one just begun?

Following the entrance into Canada of the United Empire Loy-

alists came a large influx of British subjects from home. The County of Glengarry, in Ontario, was settled and named by Scottish Highlanders ; Scotch immigration on a considerable scale took place in Nova Scotia, and a Scotch Colony was brought to Prince Edward Island by Lord Selkirk. After the close of the French war in 1814 numbers of people whom this had impoverished came to Canada, encouraged to do so by Government grants of land and other assistance. The population of the country had risen by 1830 to over a million, and steam, with its attendant industrial growths, brought a further increase. So far as its earlier British as well as its original French settlement is concerned, Canada may be considered as eminently fortunate. The demand of the country for energetic and capable colonists was met by a corresponding supply, and the benefits on either side were mutual.

It is when the time comes for immigration to be promoted as a matter of business, that the evils to which it is liable begin to make themselves apparent. Those engaged in work of this kind grow apt to forget that it is never the scum nor dregs of a population, but its legitimate overflow only, which ought to be emigrated : whilst the accompanying temptation to utilize emigration as a means of getting rid of the "not wanted" is often a hard one to fight against. That numerous mistakes have been made from the above causes, and numbers of useless or more than useless immigrants landed from time to time at Canadian ports, is undoubtedly the case, and this is the more to be regretted as a prejudice against immigration, as such, has been raised in many places, which it may take a long time to remove.

In carrying out any sort of immigration work, there are two main things to be borne in mind ; these are : (1) That no work of this sort is legitimate if it unfairly burdens one portion of the Empire in order to relieve another ; (2) That unless the immigrant and his new country profit mutually, immigration will not in the long run produce good results.

A successful Immigration Agent should be well acquainted with the conditions of the life to and from which he is taking his people. He should be quick, also, in judging of character, and in seeing who would and who would not be likely to profit by the change. This task of *selection* in the case of would-be emigrants is one which cannot be too carefully discharged. Immigration work would be much easier if the class of people whom emigration would most benefit

were the class most ready to be attracted by it. But this is not the case. It is the more worthless and idle part of a community which, having nothing to lose, is commonly eager for any change; whilst the steady-going sort, from a mixture of ignorance and prudence, will hang back from what looks like a venture. Another stumbling-block is the "charity" still too often encountered, which delights to send imbeciles and ne'er-do-weels to turn over a new leaf in "the Colonies," and this has a great deal to answer for. Such charity, indeed, being little else than a criminal and selfish shirking of responsibility.

A great deal has been done of late years both by the Imperial and Dominion Governments to diffuse reliable information as to Canadian life and requirements, but ignorance in many essential points, especially as to the kind of immigration really wanted, is still common, and disappointment in this way often arises. Everyone who has any notion of emigrating ought to be made fully aware that at present there are two classes of immigrants really welcomed in Canada, and, in the main, two classes only. These are: (*a*) Farmers and agricultural labourers; (*b*) Domestic servants. And it should be still further forced on the attention of members of both these classes that Canada, of all places, is the most essentially a "worker's country"—a country in which hard work will ensure the worker a competence, but a country also in which without hard work very little is to be got at all. "In the sweat of thy brow thou shalt eat bread" may be called the law of life there. People who accept it will have bread, and sufficient butter as well, but to beach-combers and loafers of any sort the country has nothing to offer.

The qualities most needed for securing a comfortable living in Canada, whether as farmer, labourer, or domestic servant, may be shortly summed up as: physical strength, willingness to do any sort of work, and a certain *rough efficiency* in the doing of it. With these qualifications the most ordinary capacity will succeed, whilst without them, even a high degree of skill in some one or another special direction is almost certain to fail. Thus, with regard to domestic service—to take but a single case in point—there is no class of servant so greatly in demand in Canada as is that of the "capable general," and it is women and girls belonging to this class who profit more than do any others by a change from English to Canadian surroundings.

Turning now to the first, and by far the most really important

of the two classes of immigrants above mentioned, the call within the Dominion for more farmers and more agricultural labourers is, and must for a long time continue to be, an enormous one, and to a certain extent at any rate it is one which it agrees well with English interests to supply. Small farming in England at present seldom pays, and the small farmer who finds it hard at home to make both ends meet, if he is willing to work with his men and adapt himself to new conditions of soil and climate, may transfer himself and what capital he has to Canada with safety and advantage.

Again, to take the case of the ordinary farm-hand—in England his future, in nine cases out of ten, is a poor one, as a life time of toil will often leave him with no provision for old age but the work-house. But in Manitoba or Western Ontario, a man who can plough, milk and look after cattle may easily save as much in a year or two as will start him on a holding of his own, and put him in a fair way to competence.

But, neither England nor any other European nation could furnish from its own ranks alone so large an agricultural contingent as the immediate future of Canada requires; for the country is marked by nature as one of the great grain producing districts of the world. The development of its corn lands is, at present, the first step in its path of industrial progress, and the Dominion is exceedingly fortunate, therefore, in the power it has shewn itself to possess of attracting valuable auxiliaries from many different quarters.

In examining any table of immigration statistics, we cannot fail to be struck with the number of different currents which are setting steadily across the Atlantic for Canada. Galicians and Doukhobortsi, Slav races from Austria and the Caucasus, have been, and still are, settling in Manitoba, Assiniboia and Saskatchewan. There are Icelanders at Gimla on Lake Winnipeg, and German Mennonites on the Red River; whilst both in Manitoba and Alberta, Scandinavian Colonies are numerous. Fresh English and Irish accessions are being yearly distributed throughout the Dominion, and in many parts of this a reinforcement of the French element is also in progress, under the auspices of the *Société de Colonization et de Répatriement.*

These various races are all of them taking root side by side, and furnishing the elements of a new Canadian nationality; and Canada, like Australia, South Africa and the United States, is

already setting her own mark on her adopted children. Celt and Teuton, Latin and Slav, these are all of them branches of the great Caucasian family tree, but branches which have been separated from one another in Europe since prehistoric times: and if, as scientists tell us, the finest mixed races are those which spring from related, but not too nearly related, stocks, then the future mixture here should be a good one. Canada, as we see it now, is in its childhood, but it exhibits, as children sometimes do, the elements of a gigantic growth. In fulness of time we may trust confidently that it will be a great country and peopled by a great nation.

M. M. MALLOCK.

Re-Colonization.

Colonization! The word brings before the mind's eye visions of far reaching horizons! It is a serious subject to be treated by the pen of a novice and—I hear the critics say—by the pen of a woman! Colonization is but another name for patriotism, that noblest of all virtues, which embraces charity, devotion and heroism, three sublime qualities implanted by God in the heart of woman and, by His loving kindness, made part of the imperfect nature of His creatures. All that is noble, great, or beautiful not only appeals to woman, but is brought to light by her power of intuition. And what the heart feels the pen can describe. Hence the humblest and most unworthy of Canadian writers need not hesitate to approach this subject, being sustained by the thought that somewhere the sound of her voice may awaken an echo which, by the gentle repetition of her words, will help forward the cause she has at heart.

Ah, the sceptics say, we acknowledge that the brave companion of the colonist, she who does not fear to share the trials and fatigues which are the inevitable lot of all pioneers, has some claim to be regarded as a factor in the settlement of the country; but those women who live comfortable, sheltered lives in the heart of the city, what can they do for this great enterprise? What can they do? They can pray, they can write, they can talk. Yes,—talk; and let no scoffer laugh! With hearts full of zeal and true charity, they can learn from one another how best to uphold in an unobtrusive, but practical, manner those who are in the forefront of the battle.

One of the most zealous apostles of colonization and repatriation, replying to a lady of Montreal, reputed for her charity, but whose excessive modesty caused her to repudiate the possibility of being of use, said: "It is much to have your sympathy; and should we receive no further help from you, we have every reason

to be satisfied. In the days of chivalry, when the knights set off for the wars they left valiant chatelaines at home, whose rôle, though a modest and gentle one, contributed not a little to the success of their dear ones. What was it that these women of the Middle Ages did? They prayed for the triumph of the arms of those who had gone to fight in distant lands; in their absence they watched over the interests of their domains; and above all, they unostentatiously spread happiness round about them. This, ladies, is what we still expect of you."

And the women of the twentieth century, no less courageous and virtuous than their predecessors, will show themselves worthy of the confidence reposed in them and will give all the assistance in their power to those who have asked for it.

The progress of civilization alone was not sufficient to open men's eyes to the true importance of women; and a revolution threatened. But the voice of love in their hearts, gently insisting that the co-operation of women can, in all difficulties be relied on, intervened; and from henceforth the "new woman," as opposed to man, ceased to exist, for one half of the human genus had won the right for which it was striving, the right of upholding the good side by side with the other half—that which dubs itself the "stronger sex!" What was once animosity or abuse of power has been purified in the crucible of an equality where neither party attempts to exceed the limits of its God-given nature. Man, without laying aside the sceptre which is his by right divine, and woman, without sacrificing in the smallest degree her graceful personality, have united their efforts, and the only remaining rivalry between them is a salutary emulation for the furthering of the common cause—the good of humanity.

That the Society of Colonization and Repatriation was founded at Montreal in 1893, in the interest of humanity, is reason enough for a woman to place her humble talent at its service. This Association, which originated in the hearts of one or two patriotic men, who could not remain indifferent to the sight of the unpeopled lands, the vast regions of country, vainly offering their riches to whosoever had but the courage to clear and cultivate them, was founded by Dr. M. Grignon. His collaborators were the Hon. J. D. Rolland, Mr. F. X. Perrault, Chevalier B. A. T. Demontigny, Chevalier D. A. Drolet, Chevalier E. L. de Bellefeuille, Mr. L. E. Beauchamps, Echv. Joseph Brunet, Mr. H. Hurteau, Mr. T. A. Brisson and Mr.

L. E. Carufel. The rapid progress it made during the first year of its institution attracted the attention of the all-powerful Pacific Company, which desired to join hands with so valuable an auxiliary in a work which they, above all, wished to encourage. With such reliable support at their back, hardy pioneers soon penetrated into the very heart of the virgin forests and pitched their tents on the plains, clothed with waving grass that had never been pressed by the foot of man. As if at the touch of a fairy wand, whole villages sprang into existence, where, but a few months before, Nature displayed her wild and uncultivated beauties.

Women, responding to the call of duty, gave by their presence a new impulse to the original ardour of their companions. Several, with a courage more than common, renounced the comforts of a life of ease and the attractions of a city to encounter the difficulties and hardships of "clearing" in a new country.

Truly there was no lack of these brave pioneers, standing out in brilliant contrast to those sons of the soil, who, a few years ago, seemed to be deserting our fertile and smiling lands to go into the great American cities, and there barter their liberty in exchange for gold, in order that they might surround themselves with the semblance of luxury, as false as it was dearly bought. These foolish ambitions, destined to remain unfulfilled, are the result of a wrong system of education. After some years spent at College, the young men scorn to work on a farm, deeming the city alone capable of furnishing employment for talent so diversified as that with which they believe themselves endowed. True patriots watched with sorrow this bright stream of youth transferring its lightheartedness and its dreams of future magnificence to a strange land, there to suffer the rude shock of cruel disillusionment. All too soon in the hearts where secret ambition so readily fostered the white blossoms of hope, there would spring up a flower more sombre in colour and less subtle in perfume, that of a tardy regret. Though they could turn their backs unmoved on the thatched roof, where in the springtime the swallows lovingly build their nests, in the land of their exile the tender memories of even those insignificant details which they had formerly despised would fill their hearts with vain longing.

The agents of the Society of Colonization and Repatriation have, in the French-Canadian parishes, largely contributed to stem

the flood of emigration by teaching the people how they may live happily and independently at home, and even become rich, rather than spend their days in a strange land, ground down by poverty. The above named Company, not content with stemming the current, worked ceaselessly in the hope of attracting others to our shores, who might open up the immense regions where nature still retained her pristine beauty. In making known to other countries our agricultural resources and the wealth of our forests, they secured for our country the best colonists of every nationality, whose one regret, after settling among us, is that they had not come at an earlier date. The European travelling in Canada is as much impressed by the immensity of our horizons, as he is filled with admiration at the marvellous fertility of our soil. Indeed, land is here measured out with no sparing hand, and our vast plains offer the wealth hidden in their bosom to whosoever will pay the price of manual labour. In the Province of Quebec there are large regions for colonization, namely :---Gaspé, Metapedia, Lake St. John Valley, the district north of Montreal, the Gatineau Valley and the Témiscamingue Valley; besides these, there are tracts in Northern Ontario, Manitoba and the immense Territories of the North-West. The Colonization and Repatriation Society of Quebec extends its operations over all these districts, and plays the part of providence to the colonists, pointing out the best lots, arranging for reduced passenger and freight rates on the boats and railways; even procuring for the very poor, provisions, clothes and farm implements.

It is in this branch of the work that women are most needed. The "National Council of Women of Canada" have already realized that they are being looked to for help, and with that zeal, directed by intelligence, which characterizes their undertakings, we shall, doubtless, see them putting "their white hands to the wheel." Charity, which finds a fruitful soil in the soul of woman, will guide their action. Here there is no need for importunity; it is enough to say: "In this country there are others like yourselves, 'colonists,' as they are picturesquely called, women, many of them poor and with little children, but nevertheless laying the foundation of a great and prosperous country." "We understand," they answer, and already they have begun to work. The simply expressed letters of touching gratitude which are constantly being received by those who direct the work of the Aberdeen Association, are eloquent proof of woman's power to help and her skill in organ-

ization. This admirable Society has for object the free distribution of books and papers to poor colonists, who, isolated on the great prairies, have no other recreation in their hours of rest than brooding, often with bitter regret, over past days. To such as these, gifts of literature, even of the simplest nature, prompted by kind hearts, must indeed be an inestimable boon.

The climate of the above mentioned districts is salubrious and the soil is of excellent quality, well suited for cultivation, thoroughly irrigated and within easy reach of market centres. But, in spite of the untiring efforts of colonization agents, these advantages are not sufficiently well-known in other countries. The testimony and experience of many might be quoted on this important point, but I will be content with repeating here what Monsieur l'Abbé Dugas once wrote in an interesting pamphlet on Manitoba, but which might be applied equally to any corner of our beautiful country. "I do not say that Manitoba is the promised land," he writes, "but I do say that it is a fertile land, where it is undoubtedly true that the intelligent and industrious farmer can literally make rivers of milk to flow."

Experience bears out this testimony. Those who seek to depreciate Manitoba by making known only its drawbacks, resemble a man who dwells on the faults of his neighbour only, and fails to note his good qualities. Voltaire spoke contemptuously of Canada, and advised the King of France to rid himself of those "few acres of snow." To-day the "acres of snow" have become one of the finest countries in the world. Even those places most favoured by nature have their drawbacks. The Garden of Eden has been closed since the fall of Adam, and there is no use hoping to re-discover it in Manitoba. But there, as elsewhere, there are compensations; what is lost on the one hand is gained on the other. In this country every one must work; this is no idlers' paradise. Nevertheless, a position of independence and comfort is more quickly and easily attained here than in most other parts of the world.

The easy circumstances in which the people live, compared with the slight amount of labour exacted from them, impressed me more than anything else during the twenty-two years I passed in Manitoba. A man, being on one occasion reproached with losing his time, answered: "Sir, were we to work here as they do in other places, we should get rich much too fast." I repeat that what Monsieur l'Abbé Dugas wrote of Manitoba, may justly be applied

to all the colonization districts of Canada. Surely such natural advantages should have attracted large numbers of our own people to this, the finest and most truly independent career, that of the cultivator of the soil. And, in truth, is not his the ideal life—sustained by the labour of his own hands, at the beck and call of no man?

All professions and industries are of human invention, and have grown out of the daily requirements of life; but God Himself ordained that man should till the ground. Is not that its greatest title to glory? Among the ancient peoples, agriculture was greatly honoured; in China it has always been the object of a certain form of worship; the Romans sought their Directors at the plough. The intelligent, industrious farmer is, of all men, the most nearly his own master. It is true, certainly, that the work itself issues its commands; but the invitation to duty sounds sweet when the voice that calls is the voice of Mother Earth.

O, fortunatus nimium sua si bona norint!

GAETANE DE MONTREUIL.

Compilation.

By Miss Proctor

Immigration.

To give any idea of emigration to Canada as a whole is extremely difficult; as in all that can be said on the subject exceptions have to be taken into account. Thus to speak of the two classes of immigrants most needed in Canada—agricultural labourers and domestic servants—seems to exclude all other workers, whereas, in fact, a certain number find work annually in almost all branches of the labour market. However, the welcome immigrant and the successful immigrant at present is the agricultural labourer and the domestic servant.

The prairie lands of Manitoba and the North-West are still sparsely settled and offer to the agriculturist, not only excellent soil, but also well developed railway systems and water-ways to carry his produce to the great markets of the world. In speaking of the future of Canada as mainly agricultural, it is the immediate future that is here meant, the future with which immigration to-day is mainly concerned. No doubt, after the further settlement of the country, the Dominion has to look forward to an immense development of its mining and manufacturing resources. In no other country that can be named is water power available for easy conversion into mechanical force so abundant everywhere. We may assume, therefore, that in a country of so vast an extent as ours, it is of the first importance to develop rapid and easy intercommunication between its varying regions, and to this effect to accumulate such a population within its borders as shall, in addition to foreign trade, make these means of communication self-supporting. It is plain that for this we cannot trust to the natural increase of population; immigration must be sought to aid it.

The larger proportion of newcomers are at present attracted by special agencies, philanthropic or commercial, who, by offering special facilities or money assistance, aid in their importation and incur responsibility in so doing. Their names and objects will be found appended.

There is at present a deplorable discrepancy in the immigration of the sexes, the number of the men being double that of the women ; this, in spite of the fact that unemployed women are unknown, and from Vancouver to Halifax the same complaint is urged—that there are not enough women either to make wives for our settlers or to supply service in our homes. The High Commissioner and Government Immigration Agents reiterate year by year the great need of women in Canada, and yet the demand far exceeds the supply.

In regard to wages, the National Council of Women of Canada has collected the following details :—The wages for general servants in Canadian cities are much higher than in England, and the demand is inexhaustible. The demand for skilled servants is not so large, nor are their wages much higher here than in London. In the less skilled employments the wages in all places are lower than in Canada ; a girl of sixteen, fresh from an Institution, earns five dollars to seven dollars a month in Canadian cities, and if she have any knowledge of cooking, eight dollars. It must be borne in mind that the Canadian households, where a general servant is employed, are quite differently arranged to English houses, and vary as much in their internal economy as French and English establishments of similar classes. In Canada the general servant's service is varied —most houses have the washing done on the premises, either by a woman coming in for the day or by the servant ; in either case the ironing is done at home. On the other hand, there is no step washing, no cleaning of grates, no scrubbing, the smallest house is carpeted throughout. The mechanical aids to save labour are also in general use, and help is usually given. Of course, where life is arranged on other lines and two or more servants are employed, no help is given, and the service is similar to that of an English house.

Farm servants are highly paid and the demand is very urgent, especially in Manitoba, British Columbia and the North-West Territories. The Galician women and the Doukhobors have lately helped to fill this crying need. But this by no means supplies the help required on the better ranches and farms of the West. The majority of farm servants are expected to do the usual indoor work, and in addition bread-baking and butter-making. Among the recommendations to some women is the social equality which often prevails on a farm among the different members of the household. The average wage is from ten to twelve dollars a month.

There is a very decided movement in favour of this form of skilled household help, especially in British Columbia, where Chinamen have been largely employed. The wage commonly paid for such assistance is $25 to $30 per month. The demand for governesses is very small; no one should come out unless they have communicated with some agency before sailing. For telephone clerks, typists, stenographers and telegraph clerks the demand outside the local supply is very limited. For beginners also the remuneration is small. Trained operators' wages average twenty dollars per month.

For settlers in Canada of all classes we should say: take all you possess. Of course this generalization must be modified to suit each case. It would not be possible for a family to bring out the whole furniture of a house and live stock too! But a family emigrating should bring all wearing apparel, all house furnishing of curtains and linen, and some of the smaller articles of furniture. Let them, however, lay in no stores of new household furnishings nor even clothes, beyond warm wraps for the journey. Money, however small the sum, is always better laid out where the requirements of the new life are perfectly understood, rather than spent necessarily hap-hazard before any definite plan has been formed.

Servants should bring exactly what is considered sufficient in England; the same kind of dress, etc., being needed in Canada. In fitting out a young girl for service, buy the smallest outfit possible, taking care to supply a very warm jacket for winter with a storm collar to cover the ears. Most girls should also have a shawl for the voyage. All boots and shoes are better made and cheaper in Canada. No duty is charged in Canada on settlers' baggage. The steamships and railways are also very liberal in this matter. Up to Winnipeg the Canadian Pacific Railway does not weigh the baggage, but those going beyond Calgary should be more careful; the allowance up to Calgary is three thousand pounds for each adult. The British Government no longer gives assisted passages. The Dominion Government has, however, twice lately sent out a matron and immigrated a party of domestic servants. The steamship fares vary according to the season; the average may be taken at £5, though usually the fares are higher in the spring. The luggage allowance is strictly ten cubic feet, or a box two and a half feet long, two feet broad and two feet deep. Food is good and abundant, and no provision need be made on board. Food, however, for the long land journeys, should be bought at the food counters provided in the Immigration Shelters at the ports of debarkation.

The following are the railway fares booked in Europe from Quebec:—

	£	s.	d.		£	s.	d.
Montreal,	0	7	0	London, Ont.,	1	12	9
Sherbrooke,	0	10	9	Winnipeg,	2	9	4
Ottawa,	0	17	6	Regina,	3	16	1
Kingston,	0	18	0	Calgary,	4	19	3
Toronto,	1	7	9	Edmonton,	5	7	1
Hamilton,	1	7	9	Vancouver,	10	13	9

Children between twelve and five, half price; under five, free.

PRINCE EDWARD ISLAND, situated in the southern part of the Gulf of St. Lawrence, is the smallest Province of the Dominion. Principal occupations are fishing and dairy farming. There are still forty-five thousand acres of Government land for sale at about $1

per acre. Charlottetown is the town of most importance. The island is a very suitable field for those who wish to begin on already broken-up land and are not prepared for the rougher life of the Western States.

NOVA SCOTIA.—The climate of this Province is well suited to Europeans, as the temperature is more equable than in any other part of the Dominion, indeed the Annapolis Valley is famous for its flowers and wealth of vegetation. The Province has given special attention to its educational institutions, the school age being here as high as in the United States. In Halifax, in proportion to its size, there is a large demand for domestic servants, as it is a garrison town. There are still some two million acres of ungranted land, but the future of Nova Scotia is a manufacturing one, in consequence of its unlimited water power and the inexhaustible supplies of coal and iron.

ONTARIO.—The Province of Ontario numbers two hundred and twenty-two thousand square miles, covering about twice the area of Great Britain, and has a population of over two millions. The greater part of the Province is well settled, means of communication both by rail and water being both easy and numerous. The winters are warmer than those of Quebec, more especially along the shores of Lakes Erie and Ontario. Fruit farming is the principal industry in what is known as the Niagara peninsula ; this is an occupation in which women have been successful. The land which most invites settlement is situated in the north-west part of the Province, where forest still remains to be cleared. The average price for cleared land and buildings in the best agricultural districts close to the large towns is from £6 to £12 an acre. Free grants for uncleared land are given to adults over eighteen under easy conditions.

Toronto, the principal town, is also the seat of the Provincial Government and has a population of about one hundred and ninety thousand. The demand for domestic servants of all kinds is very constant, the wages reaching a high average. The other towns of importance from the point of view of domestic servants are Hamilton, London, Kingston and Ottawa, the capital of the Dominion.

The position of Ontario with respect to its means of access to the markets of the world is very advantageous. The interior means of transport are ample, as at half a dozen points its railway system connects with that of the United States. Its magnificent system of lake, canal and river navigation accommodates not only its own trade, but also a great portion of the trade of the Western States.

QUEBEC.—This is the French Province of Canada, lying along the St. Lawrence. Its area is three hundred and forty-seven thousand three hundred and fifty square miles, with a population of about a million and a half. The principal towns are Montreal, the largest city in Canada, and Quebec, the old capital of Canada

The demand for servants in Montreal is very large, and the average wages higher than anywhere else in the Eastern part of the Dominion. Trained servants have a large field here. In the Eastern townships there is a demand for farm servants.

Most of the land has been cleared for some time, as this is the oldest settled part of Canada. The portions of the Province now inviting colonization are the Lake St. John district, Lower St. Lawrence, Gaspé and the Eastern townships, where the means of communication are excellent. The townships border on the United States.

NEW BRUNSWICK.—This Province offers a varied field to the settler, and the climate has been proved by statistics to be the most favourable to Europeans. Dairy-farming, cattle-raising and fishing are perhaps its distinguishing occupations. There are seven million, eight hundred and ninety-four thousand, four hundred acres still vacant. The Crown lands are granted to adults over eighteen, who pay £4 for a hundred acres, or are willing to work on the public roads to that amount. St. John is the principal town, and here the National Council of Women has an important immigrant committee, who will assist women immigrants to find domestic work.

MANITOBA is situated in the very centre of the continent, midway between the Atlantic and Pacific Oceans. The settlers here will find schools, colleges, churches and an advanced social life, which is the more surprising in so young a community. The prairies of Manitoba are famous for their wheat-raising qualities. The land is easily broken up and in a surprisingly short time the new settler on the borders of the inhabited prairie finds himself the centre of a large community. Traffic by railways with the coasts of the Atlantic and Pacific Oceans, together with river and lake navigation, makes communication with the markets of the world. Adults over eighteen can register themselves for a homestead (free grant), the fee being $10. Government officials at Winnipeg, Brandon and Lake Dauphin will give all information as to lands still available. Miss Fowler's Home of Welcome, Winnipeg, deserves mention ; and servants will find it most convenient to apply directly to Miss Fowler or the Immigration Commissioner, Mr. McCreary. Winnipeg, Brandon, Portage la Prairie and other small towns, growing up rapidly, offer a good field for domestic servants. There is also a demand for farm servants all over the Province. Wages are from $10 to $12 per month.

NORTH-WEST TERRITORIES. This vast extent of territory has been settled only recently to any appreciable extent ; it offers, therefore, an unlimited field to newcomers. The Western part of Assiniboia and Southern Alberta possess an attractive climate, winters mild, with little snow, and hot, dry summers. Ranching is carried on to a great extent, as cattle can graze out the whole

year. The principal towns are Medicine Hat, Regina and Calgary, all on the Canadian Pacific Railway. Good openings for servants and very high wages. There is direct railway communication with Edmonton, the centre of a thickly settled locality.

BRITISH COLUMBIA is the most westerly Province of the Dominion, extending from the Rocky Mountains to the Coast. The Southern part and Vancouver Island has a warmer climate than the South of England or Central France; nearer the Mountains the winters are sharp, but short; all through, the climate is salubrious and healthy. There are many thousands of acres of Crown lands, and a plan has been adopted by the Minister of Immigration to form new colonies on a system of co-operation between intending colonists. For this plan it is necessary to have at least twenty colonists, each family possessing $300, or £62, and promising to reside on the land for five years. The land is surveyed at Government expense and the settlers employed, at wages, to build a road through their settlement, and erect a school. The mineral resources are the richest of all the Canadian Provinces; the fishing industry is also very extensive. The towns of Vancouver and Victoria offer many openings to domestic servants with an exceptionally high average of wages. The system of lady helps has been initiated in Victoria. Information can be received from Mr. McKinnon. The Government agents at the immigration offices at Victoria, New Westminster, Vancouver and Kamloops also provide information about places, and if written to beforehand will procure situations before arrival.

Information on immigration can be obtained from the following official sources and philanthropical societies. It must also be remembered that the agents of the Canadian steamship and railway lines are very ready to give any information desired.

Addresses of Agents.

CANADA.

The Superintendent of Immigration, Department of the Interior, Ottawa.
The Commissioner of Immigration, Winnipeg, Manitoba.

ENGLAND.

Secretary, Canadian High Commissioner's Office, 17 Victoria Street, London, S.W.
Alfred Jury, 15 Water Street, Liverpool.
G. H. Mitchell, 15 Water Street, Liverpool.
W. L. Griffith, The Western Mail Buildings, Cardiff, Wales.
John Dyke, care High Commissioner's Office, 17 Victoria Street, London, S.W.

IRELAND.

C. R. Devlin, Canadian Commissioner of Immigration, 14 Westmoreland Street, Dublin.
John Webster, 30 Upper Leeson Street, Dublin.
Edward O'Kelly, Harbour Board Buildings, Londonderry.

SCOTLAND.

H. M. Murray, 52 St. Enoch's Square, Glasgow.
Thomas Duncan, Carnoustie, Forfarshire
John Grant, Parkhurst, Dumfries.

UNITED STATES.

M. V. McInnis, No. 2 Merrill Block, Detroit, Michigan.
D. L. Caven, Saginaw, Michigan.
James Grieve, Mount Pleasant, Michigan.
J. S. Crawford, 214 West Ninth Street, Kansas City, Missouri.
Benjamin Davies, 154½ East Third Street, St. Paul, Minnesota.
T. O. Currie, Stevens Point, Wisconsin.
C. J. Broughton, 1223 Monadnock Building, Chicago, Ill.
W. V. Bennett, 801 New York Life Building, Omaha, Neb.
W. H. Rogers, Watertown, South Dakota.
N. Bartholomew, 306 Fifth Street, Des Moines, Iowa.
J. H. M. Parker, 502 Palladio Building, Duluth, Minn.
William Ritchie, Grafton, North Dakota.
E. T. Holmes, 154½ East Third Street, St. Paul, Minn.

FRANCE.

A. Bodard, 46 rue du Général-Foy, Paris.
Pierre Foursin, 10 rue de Rome, Paris.
Hon. Hector Fabre, 10 Rue de Rome, Paris.

BELGIUM.

D. Tréau de Coeli, Bureau de Poste, Box 483, Antwerp.

ICELAND.

W. H. Paulson, Immigration Officer, Winnipeg, Man., Canada.

Immigration Societies.

Montreal.—Women's National Immigration Society, 87 Osborne Street. Managed by a Matron and Secretary under the direction of a Committee of ladies. Founded in 1882 and supported by annual grants from the Dominion and Provincial Governments. Object: To afford a shelter to all respectable women immigrants irrespective of sect and nationality. Immigrants on arriving in Montreal are allowed twenty-four hours' free board and lodging. On returning to the Home or making a longer stay, a reasonable charge is made,

such as: $2.50 per week, or forty cents per day. A registry undertakes the placing of immigrants if they desire it. This Society is in communication with the Local Councils of Women in Canada, who kindly undertake to assist immigrants going to other towns in the Dominion. Average number per year passing through the Home is two hundred,—mainly domestic servants, with a small percentage belonging to the upper and lower middle class.

The National Council of Women of Canada has local Immigration Committees attached to many of its Local Councils.

Society of Colonization and Repatriation for the Province of Quebec. Office, 1546 Notre Dame Street, Montreal. In connection with the Department of Colonization and Mines, Province of Quebec. Object: To open up and make known to intending immigrants those districts of the Province most advantageous to settlers; and to encourage the return of Canadians who have emigrated to the manufacturing towns of the United States.

Lake of St. John Repatriation and Colonization Society, Lake of St. John Railway office, St. Andrew Street, Quebec. Subsidized by the Province of Quebec and Dominion Governments. Object: To settle the Lake St. John district. Number of settlers in 1898 was one thousand, three hundred and twenty-two, from other parts of Canada and the United States.

Colonization and Repatriation Society, Edmonton, Alberta. Office, Père Blois, Cathedral Street, Montreal. Object: The settlement of this district by French Canadians drawn from the United States and the Eastern parts of Canada. Number in 1899, six hundred and twenty families; total number, two thousand four hundred and seventy-nine souls.

Scandinavian Immigration. Office and Agent, C. O. Swanson, Waterville, Quebec. Object: To bring Scandinavian settlers to the North-West from the United States and Norway and Sweden. Special attention is given to the immigration of servant girls, who come out on prepaid tickets from Norway and Sweden; the passage money being a loan from their employers.

Andrew's Home, Belmont Park, Montreal. House established by the Bishop of Montreal for the object of assisting and guiding employment of English emigrants. It is managed by a House Committee under the direction of a corporation composed of gentlemen of the city. Home is for both sexes.

Girls' Home of Welcome, Winnipeg, Assiniboine Avenue. Founded by Miss O. L. Fowler, 1897, and supported by her with the help of Government grant and subscriptions. The Home is managed by a Board of Directors, consisting of thirty-six ladies, and aided by an

advisory Board of seven gentlemen. Object: To afford a shelter to respectable girls and women. Registry office attached. This is the Home to which the National Immigration Society sends its girls and women in Winnipeg.

Emigration Societies.

United British Women Emigration Society. Office, Imperial Institute, London, S.W. Hon. Secretary, Miss Lefroy. Country cases, Miss Blomfield, Friary Cottage, Winchester. Children's cases, Miss Parker, Old Park, Winchmore Hill, Middlesex. For teachers, Miss Dennison, 16 Chesham Place, London, S.W. Organizing Referee, Hon. Mrs. Joyce, St. John's Croft, Winchester. Object: The protected emigration of persons of good character.

Young Women's Christian Association.—Miss C. Hope, 7 Ovington Gardens, London, S.W. Emigration Department.

Girls' Friendly Society.—Hon. Mrs. Joyce, St. John's Croft, Winchester.

Church of England Emigration Society. Mrs. Cheyne, 14 Sinclair Gardens, South Kensington. (Works through the C.O.S. and East End Emigration Fund). Office, 34 Newark Street, Stepney, London, S..E

Charity Organization Society. Hon. Secretaries, Major R. L. Gratton and C. G. Sclater, Esq., 34 Newark Street, Stepney, S.E.

East End Emigration Fund. Hon. Secretary, C. G. Sclater, Esq., 34 Newark Street, Stepney, S.E.

Self Help Society. Secretary, E. Wilson Gates, Esq., Memorial Hall Buildings, Farringdon Street, London, E.C. Office hours 10 to 6. Hon. Secretary in Canada, E. Marquette, Esq., Immigration Office, Province of Quebec, Craig Street, Montreal. Objects: To help with money and advice those likely to turn out good colonists, and who have at least part of the necessary funds.

Tower Hamlets Mission, Emigration and Colonization Fund. Hon. Secretary, Edwin H. Kerwin, Esq., J.P., Mission Office, Great Assembly Hall, Mile End Road, London. Society assists suitable persons to the British Colonies by providing clothes and payment of generally not more than half the passage money.

Dr. Barnardo, Stepney Causeway, London, E. Canadian Agents,

Alfred Owen, 214 Farley Avenue, Toronto. Dr. Barnardo's Boys' Home, 110 Pacific Avenue, Winnipeg. Barnardo Home for Girls, Haylebrae, Peterboro', Ont. Manitoba Farm for Youths, Russell, Man. Objects: To train in England, and then place out in Canada under careful supervision boys and girls who are likely to turn out good colonists. Each child is visited at least once a year. In case of moral or physical failure, the child is returned to England at the Society's expense. Average number, 650; average age, 14.

Canadian Catholic Emigration Society. Hon. Secretary, Rev. Ed. St. John, Bishop's House, St. George's Road, Southwark, London, S.E. New Orpington Lodge for Boys, Hintonburgh, Ont. St. Anne's Home for Girls, 149 Berri Street, Montreal. New Southwark Farm for Youths, Makinak, Man. Objects: The emigration from institutions in Great Britain of boys and girls who are selected with a view to making good colonists. Visited yearly and under close supervision from the Homes until they are eighteen. Failures from physical or moral defect returned to England at the Society's expense. Average number, 200; average age, 15. Society is incorporated in Canada.

Mrs. Birt's Distributing Home. The Superintendent, Knowlton, Que. Sheltering and Training Home, Myrthe Street, Liverpool. Object: To send out children partly trained in the Liverpool Home and place them in service and on farms. Average number, 100; average age, 4 to 16. Under supervision until the age of 21.

Miss Macpherson, 29 Bethnal Green Road, London, E., and 4 Tower Street, Hackney. Miss Macpherson's Boys' Home, Stratford, Ont., and Farm Home, Barnsby, Manitoba. Visited yearly and by correspondence. Minors to eighteen. Average number yearly, 70; average age, 6 to 16.

Church of England Society for Waifs and Strays, Church House, Westminster, S.W., and Avenue House, High Street, Peckham. Homes in Canada: Niagara, Ont., girls; Gibbs House, Sherbrooke, Que., boys. Boys are trained in England before being emigrated.

The Children's Protection Society, J. A. Doughan, Esq., 99 Shaw Street, Liverpool. Agency in Montreal, Miss Brennan, St. Vincent's Home, St. Thomas Street, Montreal, Que.

Salford Protection Society. Secretary—J. Corrigan, Esq., Bishop's House. Salford.

Manchester and Salford Children's Aid Society. Leonard K. Shaw, Esq., Francis Street, Strangeways, Manchester, and "Rossen Hallas" (girls), Cheetham Hill, Manchester. Canadian Agency: Mr. and Mrs. Bilbrough, Wallace, Belleville, Ont.

Marchmont Home, Miss Bilbrough, 92 Wellesley Road, Croydon, Surrey. Canadian address—Rev. R. Wallace, Belleville. Ont. Drawn from institutions in England and Scotland and trained before being emigrated. Visited yearly up to eighteen, and any child unfit to earn its living returned. Average since the Ontario Act on Immigration, 69 ; age, 8 to 16.

Children's Home, Bristol, 3 Aberdeen Road, Clifton, Bristol. Send children to Marchmont Home, Belleville.

Mr. Middlemore. St. Luke's Road, Birmingham. Canadian address—Middlemore Home, Rockingham, near Halifax, N.S. Both boys and girls.

Home for Children. Dr. Stevenson, Bonner Road, London, E. Canadian address—Hamilton, Ont.

CHAPTER XIV.

Indian Women

The Indian Women of Canada, their Industries, Education and Religion.

In speaking of the Indian women of Canada, it must be remembered that reference is made to those tribes only which have from time to time been taken into "treaty" by the Dominion Government. The land, which had originally belonged to the Indians, was absorbed by the white races in their advance north and west. Therefore, with such Indians as were willing, the Government made treaties to the following effect: that in return for their promise to surrender for all time any claim to the land, certain grants of money (and in some cases of food), schools, and other benefits would be made over to them; they were then allowed to choose "reserves," on which they have ever since lived as "Wards of the Government."

Of the many nomadic tribes of Indians and Esquimaux in the far north no authentic statistical information can be had.

Industries.

From the earliest time of which there is any record, an important work among the women of all the tribes has been the making of Wampum, that is, strings of beads put together in various shapes and of various substances,—originally little painted sticks, but usually bone or shell. These strings, made up into belts two feet or more long, are used by the less civilized tribes in the place of money, and nothing of importance is done by them without Wampum; nor is anything regarded as binding, or deserving of

attention, which is not confirmed by the handing over of these belts or strings. Many of the Wampum belts used on historical occasions have been handed down, and so have come to be looked upon as an authentic record

Other industries, in which the women of the Western tribes engage, are elaborate beadwork, and embroidery in quills of various kinds, fish curing, picking and selling of wild fruits ; curing and tanning skins of wild animals ; digging and selling the roots of the senega plant ; leather work, such as the manufacture of coats, mits and mocassins ; bread making ; dairying and in some places poultry raising.

In the eastern provinces the Iroquois women are, for the most part, skilled workers in domestic arts. Their chief industry is basket weaving, in which they excel. They make hampers, work baskets, card baskets and "fancy" baskets innumerable, which they sell to shopkeepers, or from door to door. They also do bead work, decorate photograph frames, and make pin-cushions, but the beads are coarse, and would not admit of really artistic work, even if the workers had good patterns to follow and the necessary taste and instruction to carry out the schemes in colour and design. The women do not understand that this work, while decidedly handsome and effective when done on the native costume, needs new inspiration and new colour to compete with modern embroidery when brought into modern houses to adorn conventional articles, and they are, therefore, discouraged that sales have fallen off of late years.

The principal industries of the less civilized tribes of eastern Canada are: making sugar from the sap of the maple trees ; weaving coarse mats from rushes ; digging roots for food and medicine ; dressing skins for mocassins and other garments ; making string and rope from basswood bark ; useful and fancy articles out of birch bark ; mats out of "sweet grass" ; fancy articles out of black ash, dyed with rich colours prepared from vegetable juices ; snowshoes, mits of skin, beadwork, porcupine work, basket work and other such artic

Education.

The education of Indian children in Canada is carried on by the Government (with the assistance in many cases of the Churches and Missionary Societies), by means of day schools, boarding

schools and industrial schools. The work of the day schools is unsatisfactory, because, as a rule, the attendance of the children is most irregular, owing to the indifference of the parents, few of whom realize the importance of education.

The instruction given in the schools consists of general knowledge: writing, arithmetic, geography, ethics, reading, recitation, history, vocal music, calisthenics and religious instruction; the standards being from I. to VI. English is generally taught in the schools, and is quickly learned by the children, who are almost all quick and bright. In the boarding schools and industrial schools the girls are taught, in addition, all departments of household work and knowledge. Some of these boarding schools are supported in part by various religious bodies, and others, which are wholly supported by the Government, are put under the auspices of the different Churches. The number of girls on the roll of the Indian day schools is 3,118, which is less than half the total attendance. The girls in the boarding schools number 591, and in the industrial schools 860, making a total of 4,569. The number of day schools on the Reserves is 219; boarding schools 32; and industrial schools 22, making a total of 273 schools. There are also a few schools conducted by the Missionaries in the North and far North-West outside the Treaty line which are not included in the above figures.

Religion.

According to the census, there are 100,093 Treaty Indians. Of that number 16,443 are members of the Church of England; 1,054 are Presbyterians; 8,855 are Methodists; 42,530 are Roman Catholics; 1,581 are put down under "other Christian beliefs"; and 15,615 are reported as Pagans; while the religion of 14,010 is said to be "unknown." The absolute accuracy of these figures is, however, not guaranteed. It is safe to say that half of them represent women and girls.

Active missionary work is carried on among the Indians and Esquimaux throughout Canada, even within the Arctic Circle, and many of the converts have themselves become missionaries to their own people. The heathen Indians in the west, who have been the latest to come in contact with civilization, still keep up their religious dances, but these are discouraged by the Government and the custom will probably soon die out

EMILY CUMMINGS.

The Indian Women of the Western Provinces.

In the Canadian West, that is in Manitoba, the North-West Territories and British Columbia, there are 46,289 Indians, of whom only 10,061 are pagans. The rest belong to one or other of the Christian churches, the Roman Catholic Church heading the list with 16,606 adherents. The Indians live on "Reserves," scattered at considerable distances apart over the area named, and are cared for by the Government in a very paternal fashion.

Twenty-five years have elapsed since Canada adopted this policy, and the results of a quarter of a century's contact with civilization are as evident from the condition of the Indian woman now, as compared with then, as from any of the other changes that have taken place. The Indians belong to various tribes, the principal ones being the Crees, Bloods, Sioux, Blackfeet, and Piegans. All the tribes have different customs, which are, however, identical in principle, the differences being only of detail. It is evident, therefore, that all that can be attempted in the space at my disposal is a rapid glance at a few general characteristics.

In order better to recognize the present status of Indian women, it will be well to recall their condition before the civilizing influences began to operate,—twenty-five years ago. Their lot was indeed hard. Polygamy was the general practice. The richer an Indian was (his wealth being horses), the more wives he sought, or rather bought, for the maidens were sold by their paternal relatives to become the wives of those who proferred the greatest number of horses in exchange. The prices ranged from two horses to twenty, according to the attractions of the bride. There might be love on the part of the young couple, and indeed a sort of courtship was common, but the purchase had to be made all the same; and the Indian regards the white people's custom of giving a dowry as a

sign of weakness and folly. The attractions, too, of a young bride, in the eyes of the red man were not always such as would appeal to "the pale-faces." He often preferred quantity to quality.

"Wives were chosen as we choose old plate,
Not for their beauty but their weight."

The marriage ceremony was as meagre as the bride's dress—among some tribes nothing but a cedar-bark petticoat. The chief provision was a promise by the woman to be "chaste, obedient, industrious and—silent." After marriage the position of the woman was worse even than before. The lordly husband never worked, or rather his work was sport, hunting, trapping or fishing. The woman did all that had to be done, however laborious the task might be.

In the days of the buffalo, the more wives a man had the richer he became, because of the greater number of robes which could be dressed by his squaws. Divorce was as easy as marriage. A man, tired of his wife, could easily sell her to someone else. Whenever there was a death in the family, the women, for some reason unknown, were mutilated by being slashed with a knife, and the bent, decrepid and scarred forms to be seen at the present day are the living testimony to a horrible practice which exists no longer. The only compensation for the sad lot of the squaw was that she was queen over all her domestic affairs; that she claimed and received a sort of chivalrous respect, and that, among the Algonquins, of which the Crees are a branch, she had even the sole right of declaring war, or of permitting peace.

And now, after twenty-five years—what of the women? The visitor to the Canadian West sees bright-eyed, chubby, happy-looking damsels; though it must be admitted the matrons are still haggard and worn. The Industrial Schools, which have been established for the training of the young Indians, and the efforts of missionaries have had their effect. Horses, cattle, or other wealth are still sometimes given in exchange for a wife, but polygamy exists no longer, except among a few of the least civilized tribes. Most marriages are now sanctified by a religious ceremony, and just as the agricultural pursuits of the men are leading them to substitute houses for tepees (tents), so the cedar bark petticoat is being supplanted by the neat dress of modern make.

The Indian man has now an adequate inducement to work; but that has not relieved the squaw from any of her burdens. She has still to bear her share of the toil, and more than her share. The Indian, going to fish on the frozen lake, stands by while his squaw digs the hole in the thick and compact ice; and returns home on horseback, unencumbered by any impedimenta, followed by his wife on foot, heavily laden with the results of his skill. The Indian kills a steer, but it is the squaw who skins the carcase, carries it home, dresses the meat and cures the hide. The Industrial Schools are quietly giving the death blow to this sort of thing by teaching civilized methods of housekeeping. The Indians still enjoy boiled dog or roasted gopher, but the cooking is none the worse for the school training of his daughters; while sewing, knitting and even fancy work (to say nothing of the artistic productions of pen and pencil) are revolutionizing the home of the more civilized, where sewing machines, clocks, organs and other musical instruments are now to be found.

The belief in charms and love potions lingers among the squaws, as it does among Europeans, but promises to die more quickly among the red-skins than amid the "pale-faces." The women smoke quite as much as the men, and drink tea,—fifteen to twenty cups of "the only intellectual drink" in one day being quite common. The beverage is taken without milk or sugar and is imbibed for its toxic qualities.

No notice of Indian women would be complete without a reference to the papooses, that is the infants. These are cared for with the most motherly affection. The mode of carrying the youngsters is peculiar. The little one is strapped to a board, its feet carefully embedded in moss or soft grass, and there is an ample covering over all. Babe and board are then bandaged to the mothers' back and the child is thus carried about, whatever the mother's task or however laborious the work. In this unique cradle the child, sleeping or waking, is in comfort, and is restless only when not so cared for, ever crying for its cosy nest on the board, and immediately soothed on being hoisted on its mother's back.

HENRIETTE FORGET.

Indian Women in the Eastern Provinces.

Most of the Indians east of Manitoba, in the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island, fall into two classes, civilized and partly civilized. The latter are represented by numerous grades, from the almost purely savage to the half civilized, and as a matter of course, the condition of the women varies accordingly. Except in the most remote portions of the Provinces of Ontario and Quebec, few Indians now live in the old nomadic state, the greater number of them being confined to "Reserves," throughout the provinces named. Among the civilized Indians of the Iroquois and Mississauga tribes many women are as comfortably housed and as well conditioned as their white sisters. Unlike the less advanced Indians they can, and do, speak English fluently, are good cooks, and excellent wives, keeping their houses clean and tidy, and dressing themselves and their children well.

Where there is partial civilization, the Indian women work very hard, for, besides the care of her household, every woman has to help out a scant existence by means of some of the various industries, which are described in a previous article. In their production the women exhibit great skill and, not seldom, a good deal of taste. With the exception of the Iroquois, they are not brilliant successes as cooks, and they seldom care to make any but the simplest dishes. To some extent they conform to the white woman's ideas of dress, but it would be difficult indeed to find any Indian woman, away from the Iroquois and Mississauga Reserves, dressed entirely in modern fashion. The head is usually covered with a shawl of gay hues, which is an indispensable article of attire, although a broad-brimmed straw hat may be worn in summer.

The marriage tie, if such it can be called, is not always binding, separation taking place for trifling causes, and new unions being effected without much difficulty. The Missionaries find this a very difficult problem, and even on the most advanced reserves there is much laxity respecting marital obligations. The Indian woman's life is closely bound up in those of her children from the days of their babyhood, when they are strapped mummy-like on wonderfully carved cradle-boards, and carried on her back, up to their youthful

says, when she begins to select husbands or wives for them, thus exercising the old maternal prerogative. The children are very quick and intelligent, with particularly bright instincts, as their teachers have repeatedly testified.

Comparatively few of the older women have learned to read with ease, and fewer still to write. It is rare to see an Indian woman reading for her own amusement. Many of them smoke, and appear to find as much comfort from a pipe as the men do.

The Confederation of the Iroquois of the Six Nations consist of the following :—Mohawks, Oneidas, Onondagas, Cayugas, Senecas, Tuscaroras, and bands of Nanticokes and Delawares. The pine tree is the heraldic Totem, or crest, for the confederacy as a whole. The other tribes in the eastern Provinces are the Chippawas, Mississaguas, Ojibbewas, (in part), Ottawas, Abenakis, Hurons, Micmacs and Algonquins, each tribe having its distinguishing crest, or Totem.

The devotion of the Indians in the Eastern Provinces to the British Empire has always been proverbial since the time of the American revolution, when they fought so bravely on its behalf, and when many deeds of heroism on the part of their women grace the pages of history. Many of the Iroquois of the "Six Nations" were among the "United Empire Loyalists" who left their land and all that was theirs at that time, migrating to Canada from what had become the United States, in order to remain British subjects.

D. BOYLE (and others).

The Iroquois Women of Canada.

By One of Them.

To the majority of English speaking people, an Indian is an Indian, an inadequate sort of person possessing a red brown skin, nomadic habits, and an inability for public affairs. That the various tribes and nations of the great Red population of America, differ as much one from another, as do the white races of Europe, is a thought that seldom occurs to those disinterested in the native of the western continent. Now, the average Englishman would take some offence if any one were unable to discriminate between him and a Turk—though both are "white;" and yet the ordinary individual seems surprised that a Sioux would turn up his nose if mistaken for a Sarcee, or an Iroquois be eternally offended if you confounded him with a Micmac.

Francis Parkman, that ablest and most delightful historian of the age, that accurate and truthful chronicler of North American Indian tribes, customs, legends and histories, concedes readily to the Iroquois all the glories of race, bravery and lineage that this most arrogant and haughty nation lay claim to even in the present day. In his phylogenetic and unbiassed treatment of the various tribes of red men, Parkman declares the undeniable fact, which has been for many decades asserted by historians, explorers, voyagers and traders, that for physical strength, intelligence, mental acquirement, morality and bloodthirstiness, the Iroquois stand far in advance of any Indian tribe in America. The constitutional government of this race has since the time of its founder, Hiawatha, (a period of about four centuries), had an uninterrupted existence, without hindrance from internal political strife; has stood the test of ages, and wars and invasions and subjection from mightier foreign powers. This people stand undemolished and undemoralized to-day, right in the heart of Canada, where the lands granted a century ago

in recognition of their loyal services to the Imperial Government, are still known as the "Six Nations' Indian reserve of the Grand River."

That the women of this Iroquois race are superior in many ways to their less fortunate sisters throughout Canada, is hardly necessary to state. Women who have had in the yesterdays a noble and pure-blooded ancestry, who look out on the to-morrows with minds open to educational acquirements; women whose grandmothers were the mothers of fighting men, whose daughters will be the mothers of men elbowing their way to the front ranks in the great professional and political arena in Canada; women whose thrift and care and morality will count for their nation, when that nation is just at its turn of tide toward civilization and advancement, are not the women to sit with idle hands and brains, caring not for the glories of yesterday, nor the conquests of to-morrow.

The Iroquois woman of to-day is one who recognizes the responsibilities of her position, and who makes serious and earnest efforts to possess and master whatever advantages may drift her way. She has already acquired the arts of cookery, of needlework, of housewifeliness, and one has but to attend the annual Industrial exhibition on the Indian reserve, an institution that is open to all Indians in Canada, who desire to compete for prizes, to convince themselves by very material arguments that the Iroquois woman is behind her white sister in nothing pertaining to the larder, the dairy or the linen press. She bakes the loveliest, lightest wheaten bread, of which, by the way, her men folk complain loudly, declaring that she forces them to eat this new-fangled food to the absolute exclusion of their time-honored corn bread, to which the national palate ever clings; her rolls of yellow butter are faultlessly sweet and firm, her sealed fruits are a pleasure to see as well as taste, in fact, in this latter industry she excels herself, outdoing frequently her white competitors at the neighboring city of Brantford, where the "southern fair" of Ontario is held annually. Her patch-work quilts, her baby garments, her underwear, her knitted mittens and stockings, her embroidery and fancy work are features of the exhibition that call for even much masculine attention, and yet while you gaze, and admire, and marvel at her accomplishments, she is probably standing beside you, her placid, brown face apparently quite unintelligent, her brown, deft hands devoid of gloves, her slight but sturdy figure clad in the regulation Iroquois fashion, a

short broadcloth petticoat, bordered with its own vari-coloured self-edge, over this a bright calico "short-dress" and plain round waist, her neatly braided black hair tied under a red bandanna handkerchief, her feet encased in coarse leather shoes, her only ornaments a necklace of green or yellow glass beads and a pair of gilt earrings.

Beside her is her daughter, who has long since discarded the broadcloth petticoat, the ill-shapen short dress, the picturesque head gear. Miss Iroquois has most likely arrayed herself in a very becoming stuff gown, made in modern style. She wears gloves and a straw hat, decorated with bright ribbon and a few pretty flowers. She is altogether like the daughter of one of Canada's prosperous farmers, save for her dark colourless skin, her extremely retiring manner and her pretty, tripping accent when she condescends to address you in English. Then, too, she has not been idly reared, for although the elder woman may have made the patchwork, and the butter rolls, the girl is probably "out at service," or teaches one of the district schools. Then, too, if she is a member of one of the fifty-two noble families, who compose the Iroquois Government, she has this divine right in addition to woman's great right of motherhood—the divine right of transmitting the title, if she is in the direct line of lineage, for the Chief's title is inherited through the mother, not the father, which fact is a powerful contradiction to the widespread error, that Indian men look down upon and belittle their women. Add to this the privilege, which titled Iroquois women possess, of speaking in the great council of their nation, and note the deference with which the old chiefs listen to these speeches, when some one woman, more daring than her sisters, sees the necessity of stepping into public affairs—then I think the reader will admit that not all civilized races honour their women as highly as do the stern old chiefs, warriors and braves of the Six Nations' Indians.

E. PAULINE JOHNSON (TEKAHIOUCOAKA).